Go in Peace.

Containing ſome

Brief DIRECTIONS

For Young

MINISTERS,

In their

Viſitation of the Sick.

USEFUL

For the People, in their ſtate, both of Health and Sickneſs.

John Martin

Deut. 32. 29.

O that they were wiſe, that they underſtood this, that they would conſider their latter end!

LONDON,

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IMPRIMATUR.

Martii 4.
1687.

Guil. Needham, R. R. in Christo
P. ac D. D. Wilhelmo Archiep.
Cant. à Sacris.

253
M364g
1687

To the Right Worſhipful Sir *George How*, Baronet,

The Author prayeth the Increaſe of Grace here, and Glory hereafter.

Honoured Sir,

IT *is received for a truth of the* greater magnitude, *by One, whoſe* Profeſſion *renders his conceptions unſuſpected of any* biaſs *by intereſt*; That the Goſpel *it ſelf, and the* Miniſters *thereof are ever weighed in the ſame* balance *of humane* Judgment; *and the* eſtimate *of both, whether of* honour, *or* contempt, *always* alike. *The ſincere eſteem you have for the* Duties *of the* Goſpel, *doth not only manifeſt the* certainty *of that* Maxim; *but alſo lay open the* Root, *out of which,* Grot. ad 2 Cor. 12. 19.

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which, your pious *regard for the* Miniſters *thereof, doth* grow *and* proſper. *Both which, daily* thriving *by the Celeſtial* ſhowers *of* Divine Grace *falling on your heart, are become ſo* conſpicuous *in the World,* (like a City ſet on a Hill, that cannot be hid) *that it hath engag'd my weak endeavours to contribute ſomething to the* preſent imitation, *and* future memory *of your Vertues.*

Sir, *I am confident* (*whatever* others *may do, yet*) *you will not eſteem your ſelf unconcern'd in the* purpoſe *and* benefit *of this* Collection: *For who can do ſo, that believes,* That it is appointed to men once to die, and after that, the Judgment? *Much leſs then, a Perſon,* who dies daily: *whoſe* contemplation *minutely ſuggeſts unto him the* memento's *of mortality, and whoſe* life *is an* entire deſign *to prepare for death. Did others foreſee what kind of thoughts would ſurprize them at that* woeful day, (*unleſs their ſpirits are* congeal'd *by ſome* narco-

narcotick *ſtupidity*) *they would deem it as much beneath the* ſagacity *of* men *as the* wiſdom *of* Chriſtians, *to leave the moſt important buſineſs of their* life, *to be* hudled *up in a few* tempeſtuous *hours, encumbred with* ſorrow, pain, anguiſh, horror *and* amazement *in themſelves and others. And who is there that can make a* death-bed *ſo well, that an* Ulcerous *Soul may lie eaſie on it, under the* throws *and* pangs *of a* wounded *Conſcience? It is to this* (*almoſt*) inſuperable *task, that I have adventured to ſet an* helping hand, (*rather indeed endeavour'd to prevent the* huge *difficulty of that* work) *to bring out of the* Sepulchre *of a* crucified Jeſus *a precious* Relique, *as I may ſay; ſome part of the* Napkin, *that was* bound about his head (*as an* Handkerchief, *or* Apron *from the* body of an Apoſtle) *wherewith to* ſtanch *the* blood; reſpite, *and* avert *the* death *of a* ſinner; *yea, bring to him* pardon, life, *and* immortality, *inſtead of it. And who is he, that*

dares

dares reject a medicine *(how* deſperate *ſoever be the* ſtate *of the Patient) the* ingredients *whereof are gathered out of the* Garden *of God; the* Book of Scriptures? *Who ſhall limit that mercy,* that is above all his works; *the* ſupreme *effect of* Divine Omnipotency?

And now, Sir, *though I do not altogether deſpair of the proſperous ſucceſs of this* charitable enterprize *on* others; *yet thus much I can ſafely promiſe myſelf (which will abundantly recompence the little trouble I ſhall give them) that it will free my Brethren from all* umbrage *of* ingratitude *to ſo* ſincere *a* Lover *of the* Clergy: *and put the World in mind, how* great *a* price *is to be ſet on* Vertue *and* Goodneſs, *when* ſet-out *and* imbelliſh'd *with* Greatneſs: *This being the* Compaſs, *whereby the* inferior world *of men do* ſteer *their* courſe; *and is the* Anchor *of* Church *and* State, *under all the* Tempeſts *and* Viciſſitudes *of* Fortune.

THE

THE PREFACE.

THere are ſome, I preſume, amongſt the Reverend *Clergy* of that *Dioceſs*, of which I profeſs myſelf an unworthy *member*, who need not be put in mind of a *paſſage*, touching the *Concerns* of their *Function*, that fell from the *Bleſſed* lips of a late *godly Prelate* of our *Church*, in his *Speech* at his *Primary* (and *laſt*) *Viſitation*; in which he preſt them to a *zealous*, *diſcreet*, and *ſedulous* performance of their duty of *Preaching*. For which, amongſt other, he gave theſe *two* important Reaſons. The *one* from an obſervation himſelf had made, whilſt he liv'd in *Exile*, (for he was one of thoſe *Abiathar*'s, 1 King. 2. 26. *that*

was afflicted in all wherein his Majesty was afflicted) of the *groſs* and *barbarous* ignorance of the *common People*, in thoſe *parts* beyond the Seas, where himſelf convers'd: which he imputed chiefly to the want of *frequent Sermons* amongſt them. And his *other* was taken from the *ſtate* of things in this *Church*; which though, by its *Canons* and *Rubricks*, it exacts from *Miniſters* ſincere, and diligent *Preaching* to the *People*; yet hath it not laid any *coercive* obligation on the *People* themſelves, to have *private* recourſe to their *Miniſters*.

It is the *latter* of theſe Reaſons that I principally reflect on, as a very importunate motive to all *zealous*, and *pious Miniſters* of our *Church*, to lay hold on every precious opportunity they can, for *private* Diſcourſe with them, whoſe *ſouls* are committed to their *charge*; thereby to facilitate a way to their *own* comfort, and the ſalvation of their *Brethren*.

Both

Both which are ſo nearly concern'd in their *Viſitation of the Sick*; (*that One later* than the *Eleventh hour*, for that ſort of *addreſs*) that I have taken the boldneſs to *put them in mind of their duty*, 2 Pet. 1. 12. *though they know it already*, by delivering into their hand, ſundry pertinent, and *uſeful* paſſages of *Scripture*, proper to ſupply the *unskilfulneſs* of ſuch, as are but *newly* entered on that *ſacred Function*.

The *moment* of which duty let me recommend to them in the words of *Salvian*, an *Ancient* and *Holy* Biſhop of the *Church*. *It is*, ſays he, *an harſh and impious thing, to diſcourage any one, from flying to the laſt Remedy: And no leſs raſh is it, to promiſe any thing, in ſo late an undertaking the ſpiritual cure.*

Revocare ab inquiſitione ultimi Remedii, durum ac impium eſt. Spondere autem aliquid in tam ſera curatione, temerarium. Sed melius eſt nihil inexpertum relinquere, quam morientem non curare. Maxime quia neſcio an in extremis aliquid tentare medicina ſit, certe nihil tentare, perditio. *Salv. ad Eccl. Cathol. l.* 1.

Yet better is it, to leave nothing untried, than not to have regard to a departing Soul. Eſpecially, ſeeing I know not, whether to attempt ſomething, may not prove ſucceſsful; but it would certainly prove deſtructive, to make trial of no remedy at all. But a greater than Salvian *is here:* When I ſay unto the wicked, thou ſhalt ſurely die, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life; the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hand. *Ezek.* 3. 19.

CON-

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GO in PEACE.

Containing ſome brief Directions for Young Miniſters, &c.

WHen the *Miniſter* is to deal with a *Sick Perſon*, he muſt prudently conſider.

Firſt of all, of what *Quality* and *Condition* the Perſon is, as well in *natural*, as *civil* (or *moral*) reſpects; his *Age*, *Sex*, *Education*, *Relations*, *Offices*, *Profeſſion*, *Poverty*, *Wealth*, and the like. All know that there are *peccata diverſorum ſtatuum*, as the *Caſuiſts* ſpeak, ſins to which one *State* (or *ſort*) of men is obnoxious, and not another; and ſome, more than others; to which, good heed muſt be taken. We muſt remember St. *John Baptiſt*'s method, in giving to every one his *due portion*; of whom the *Father* ſays; that *Singulis generationibus hominum conveniens*

veniens Baptiſta tribuit reſponſum; the anſwer the *Baptiſt* gave to all that ask'd him, was ſuch as was ſuitable to every ones *ſtate* and *condition* of Life.

2. How the *Sick Perſon*, in the *Miniſters* own Knowledge, or in the eſteem of *good Men*, hath demeaned himſelf, in the common duties of *Godlineſs*, *Righteouſneſs* and *Sobriety*; *Tit.* 2. 12. the *indiſpenſable* Rules of every ones Converſation.

3. What is the preſent frame, and temper of his mind: Whether *inſenſible* of the *guilt*, and *pollution* of his ſins; or *perplext*, and *troubled above meaſure*; or elſe in a *middle* and *ſeeming* poſture of ſafety and quiet: And *laſtly*, what his preſent indiſpoſition by ſickneſs will not permit him to bear; that the *Miniſter* oppreſs him, not with *unneceſſary Diſcourſes* and *Preſcriptions*, much leſs with ſuch as are *impertinent*.

Secondly, If the *Sick Perſon* appear *inſenſible* of *ſpiritual* dangers, the *Miniſter* muſt prudently conſider; whether his *inſenſibleneſs* doth ariſe, either, from,

1. A ſtupid ignorance of ſuch things, a *Chriſtian* ought to know and believe to his Souls health; or from,

2. A

2. A presumptuous boldness, and regardlesness of his spiritual state; not caring how it may go with his Soul in the other World: Or from,

3. An ill-plac'd confidence, and conceit of his own performances of some Acts of *common Justice*, *Temperance*, or other *moral* Vertue; whereby many are deluded, *thinking themselves to be something when they are nothing*, being in truth void of all *saving* Faith, and other *Spiritual* Graces. Or from,

4. Resting on external conformity, to the *way* of *Worship*, *Order*, and *Discipline* of the Church, of which he is a *Member*, and the profession of the *Doctrine* it Teacheth, without any conscionable obedience of God's Laws. Or from,

5. That common Errour, namely, that *true justifying* Faith consists *in believing one shall be sav'd*; and so, all further enquiry into his state deemed impertinent, and superfluous. Or from,

6. Present Distemper of Sickness, depriving him, in some measure, of an ability to understand, and reflect on the things that concern his spiritual wel-

welfare: which many times happens to them, whom we ought to eſteem good Chriſtians.

Thirdly, If the *Sick Perſon* be afflicted with the ſight and ſenſe of his Sins, the *Miniſter* muſt with the ſame prudence and caution conſider.

1. Whether the Sins, he complains of, be the *whole*, or no more but a *partial* cauſe of his troubles; or, indeed, rather an *effect*, than a *cauſe* it ſelf; as it commonly *happens* upon *diſcontents*, ariſing from things of this World. And,

2. Whether his Sickneſs be not of that kind, that may diſpoſe him to *ſadneſs* of Spirit, and *melancholick* perturbations of Mind: Which cannot be more ſurely diſcovered, than by conſidering the nature of thoſe Sins, of which he complains. Which if no other but *common frailties*, they ſeem to point out ſome unuſual *tenderneſs* of heart, or *diſtemper* of judgment, ariſing either from *natural conſtitution* of body, *reflection* on former lapſes, preſent *infirmity*, or the *ſuggeſtion* of Satan: In which Caſe, without *ſincere* confeſſion, there is no relief or comfort to be given

ven him; but by *accident*, a *cure* may be *hit* on; *adviſed* it cannot be.

Fourthly, If the *Sick Perſon* ſeem to be in a *Chriſtian* temper, and frame of mind, in reſpect of his *Faith*, *Hope* and *Charity*, yet is there a *portion* to be adminiſtred to him in this ſeaſon: Either,

1. Of *Admonition*, to ſearch and aſſure himſelf, of a *firm* and *ſolid* ground of his *hope*; that that *Anchor* of his Soul deceive him not, in his greateſt need. Or,

2. Of *Encouragement*, and exhortation to enlarge the comfort, and *reſt* of his Soul by fit *Applications* of *God's Word*, and conſtant *Prayer*, and *vigilancy* over his Heart.

Fifthly, A like Duty is incumbent on the *Miniſter* in ſome other *reſpects*; as when the *Sick Perſon* expreſſeth great *willingneſs*, or *unwillingneſs* to die; *ſolicitude* for Wife and Children, *payment* of Debts, and the like. For all which, and ſuch like *emergencies*, it is neceſſary, that the *ſpiritual Phyſician* be furniſh'd with ſuitable *paſſages*, and *Texts* of Scripture; as being that which is moſt powerful in *converting the Soul*, *ſtrengthning* and *refreſhing* the Spirit, and *ſupporting*

porting it againſt all Difficulties: And hath alſo a *ſpecial property* in *ſearching* out, and *aſcertaining* the heart: And we may aſſure our ſelves, that there is no ſtate or condition of Men in this Life, for which there is not in the *Book of God* a *portion* to be found, which it's the *Miniſters* duty to give him in that *ſeaſon*.

And therefore that the *Man of God* may be readily *furniſh'd for that work*, with *choice* of *ſeaſonable* and *powerful remedies* for the more *common* diſeaſes of his *Flock*, theſe following *directions* may, by God's bleſſing, become ſucceſsful; when diſcreetly and diligently applyed to the ſeveral exigents of our *Brethren*: Upon any of which the *Miniſter* may enlarge himſelf, as he ſees cauſe, in the opening and applying the ſame, on *particular* occaſions.

Firſt then, *When the Sick Perſon appears wholly inſenſible of his ſpiritual ſtate, (the common danger of Chriſtians, who either feel not, or pretend they feel not any gripes, or mindings of their Conſciences,) ſuch paſſages of Scripture are fitteſt, that may ſet before him,*

1. *The*

1. *The Majeſty and Greatneſs of God*; as *Exod.* 19. 16. And it came to paſs on the third day in the Morning that there were Thunderings, and Lightnings, and a thick Cloud upon the Mount, and the voice of the Trumpet exceeding loud; ſo that all the People, that was in the Camp, trembled.

Verſ. 18. And Mount Sinai was altogether on a ſmoak, becauſe the Lord deſcended upon it in Fire. And the ſmoak thereof aſcended as the ſmoak of a furnace, and the whole Mount quaked greatly.

Chap. 20. 18. And all the People ſaw the Thunderings and the Lightnings, and the noiſe of the Trumpet, and the Mountain ſmoaking: And when the people ſaw it, they removed and ſtood afar off. And ſo terrible was the ſight, that *Moſes* ſaid, I exceedingly fear and quake. *Heb.* 12. 21. *Chap.* 33. 20. Thou [*Moſes*] canſt not ſee my face, for there ſhall no Man ſee me, and live.

Verſ. 21. Behold there is a place by me, and thou ſhalt ſtand upon a Rock.

Verſ. 22. And it ſhall come to paſs whilſt my glory paſſeth by, that I will put

put thee in a clift of the Rock, and will cover thee with my hand, whilſt I paſs by.

Verſ. 23. And I will take away mine hand, and thou ſhalt ſee my back parts, but my face ſhall not be ſeen.

Iſa. 40. 22. It is he that ſitteth upon the circle of the Earth, and the Inhabitants thereof are as Graſhoppers: That ſtretcheth out the Heavens as a Curtain, and ſpreadeth them out as a Tent to dwell in.

Verſ. 23. That bringeth the Princes to nothing; and maketh the Judges of the Earth as vanity.

Heb. 12. 28. ——Let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

Verſ. 29. For our God is a conſuming fire.

Secondly, *The Divine Attributes; eſpecially of his* 1. *Holineß*, 2. *Juſtice*, 3. *Power.*

Holineſs, *Gen.* 28. 16, 17. And Jacob awaked out of his ſleep, and he ſaid, ſurely the Lord is in this place, and I knew it not. And he was afraid, and ſaid, how dreadful is this place? This is none other but the Houſe of God,

God, and this is the Gate of Heaven.

Exod. 3. 5. Draw not nigh hither; put off thy Shooes from off thy Feet, for the place whereon thou ſtandeſt is holy ground.

Chap. 19. 12. —— Take heed to your ſelves, that ye go not up into the Mount, or touch the border of it: Whoſoever toucheth the Mount ſhall be ſurely put to death.

13. There ſhall not a hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether it be beaſt or man, it ſhall not live.

1 *Sam.* 6. 19. And he [the Lord] ſmote the men of Bethſhemeſh, becauſe they had looked into the Ark of the Lord, even he ſmote of the People Fifty thouſand and threeſcore and ten men. *Verſ.* 20. And the men of Bethſhemeſh ſaid, Who is able to ſtand before this holy Lord God?

2 *Sam.* 6. 6. Uzzah put forth his hand to the Ark of God, and took hold of it, for the Oxen ſhook it. *Verſ.* 7. And God ſmote him there for his errour, and there he died by the Ark of God. *Verſ.* 9. And David was afraid of the Lord that day, and ſaid, how

ſhall

ſhall the Ark of the Lord come to me?

1 *Pet.* 1. 15. As he, who hath called you his Holy, ſo be ye Holy in all manner of converſation. 16. Becauſe it is written, be ye holy, for I am holy.

Heb. 12. 14. Follow peace with all men and holineſs; without which no man ſhall ſee the Lord.

2. *Juſtice*, *Gen.* 18. 25. —— Shall not the Judge of all the Earth do right?

Exod. 20. 5. —— I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: *verſ.* 6. And ſhewing mercy unto Thouſands of them that love me, and keep my Commandments.

Pſal. 89. 15. Righteouſneſs and Equity are the habitation of thy ſeat. *And* 119. 137. Righteous art thou, O Lord, and true are thy judgments.

Rom. 2. 2. We are ſure that the judgment of God is according to truth, againſt them which commit ſuch things. *verſ.* 6. Who will render to every man according to his deeds. *verſ.* 7. To them, who by patient continuance in well-doing, ſeek for glory, and honour,

nour, and immortality, eternal life. *verſ.* 8. But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath, *verſ.* 9. Tribulation and anguiſh upon every ſoul of man that doth evil: *verſ.* 10. But glory, honour and peace, to every man, that worketh good.

Rev. 22. 12. Behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.

3. *Power*, *Gen.* 18. 14. Is any thing too hard for the Lord?

Jer. 5. 22. Fear ye not me, ſaith the Lord? will ye not tremble at my preſence; which have placed the ſand for a bound of the Sea, by a perpetual decree, that it cannot paſs; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it? And *Chap.* 10. 7. Who would not fear thee, O King of Nations? For to thee doth it appertain.

Dan. 2. 20. Bleſſed be the Name of God for ever and ever: for wiſdom and might are his. *verſ.* 21. He changeth

eth the times and the ſeaſons; he removeth Kings, and ſetteth up Kings.

Rev. 15. 4. Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy; for all Nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.

Acknowledged and fear'd by the enemies of Religion themſelves.

Exod. 9. 27. The Lord is righteous, and I and my people are wicked.

Dan. 3. 29. Then Nebuchadnezzar ſpake and ſaid; Bleſſed be the God of Shadrach, Meſhach and Abednego; who hath ſent his Angel, and delivered his Servants that truſted in him; and have changed the Kings word, and yielded their bodies, that they might not ſerve, nor worſhip any God, except their own God. *verſ.* 29. Therefore I make a decree, that every People, Nation, and Language which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach and Abednego, ſhall be cut in pieces, and their Houſes ſhall be made a dunghil, becauſe there is no other God that can deliver after this ſort. *Chap.* 6. 25. Then Darius wrote unto all People, Nations, and Lan-

Languages that dwelt in all the Earth: *verſ.* 26. I make a decree, that in every Dominion of my Kingdom, Men tremble and fear, before the God of Daniel: for he is the living God, and ſtedfaſt for ever, and his Kingdom that which ſhall not be deſtroyed, and his Dominion ſhall be even unto the end. *verſ.* 27. He delivereth and reſcueth; and he worketh ſigns and wonders in Heaven and in Earth: Who hath delivered Daniel from the Power of the Lions.

Acts 24. 25. And as Paul reaſoned of Righteouſneſs, Temperance, and Judgment to come, Felix trembled.

Rev. 6. 15. And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themſelves in the Dens, and in the Rocks of the Mountains. *verſ.* 16. And ſaid to the Mountains and Rocks fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb: *verſ.* 17. For the great day of his wrath is come, and who ſhall be able to ſtand?

Thirdly, *The State of an Impenitent Sinner.*

1. *In reſpect of original Corruption.* *Job* 14. 4. Who can bring a clean thing out of an unclean? Not one. *Chap.* 15. 14. What is Man that he ſhould be clean? and he that is born of? Woman, that he ſhould be righteous a *verſ.* 15. The Heavens are not clean in his ſight; *verſ.* 16. How much more abominable and filthy is Man, that drinketh iniquity like water? *Chap.* 25. 4. How then can Man be juſtified with God? Or how can he be clean, that is born of a Woman?

Pſal. 51. 5. Behold I was ſhapen in wickedneſs, and in ſin hath my Mother conceived me.

John 3. 5. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. *verſ.* 6. That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.

Rom. 5. 18. —— By the offence of one, judgment came upon all men unto condemnation.

2. *In reſpect of actual Sin.* *Exod.* 32. 33. Whoſoever hath ſinned againſt me, him

him will I blot out of my Book.

2 *Kings* 17. 18. Therefore the Lord was very angry with Iſrael, and removed them out of his ſight, there was none left but the Tribe of Judah only. *verſ.* 19. Alſo Judah kept not the Commandments of the Lord their God, but walked in the Statutes of Iſrael which they made. *verſ.* 20. And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of Spoilers till he had caſt them out of his ſight.

Job 4. 8. They that plow iniquity, and ſow wickedneſs, reap the ſame. *verſ.* 9. By the blaſt of God they periſh, and by the breath of his Noſtrils are they conſumed. *Chap.* 8. 11. Can the Ruſh grow up without mire? Can the Flag grow without water? *verſ.* 12. Whilſt it is yet in its greenneſs, and not cut down, it withereth before any other herb. *verſ.* 13. So are the paths of all that forget God, and the Hypocrites hope ſhall periſh.

Jer. 22. 24. As I live, ſaith the Lord, though Coniah, the Son of Jehoiakim King of Judah were the ſignet upon my right hand, yet would I pluck thee

thence. *verſ.* 25. And I will give thee into the hand of them, who ſeek thy life. *verſe* 26. And I will caſt thee out, and thy Mother that bare thee, into another Country, where ye were not born, and there ſhall ye die.

Matt. 7. 26. Every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh Man, which built his houſe upon the Sand. *verſe* 27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it.

Gal. 5. 19. The works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; they which do ſuch things ſhall not inherit the Kingdom of God.

2 *Theſ.* 1. 7. The Lord Jeſus Chriſt ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be

be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power.

Rev. 14. 9, 10, 11. If any man worſhip the Beaſt, and his Image, and receive his mark in his forehead, or in his hand; the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lamb, and the ſmoak of their torment aſcended up for ever, and ever.

Secondly, *When the Miniſter finds not in the ſick Perſon a total hardneſs and impenitency, he muſt wiſely mingle Threatnings and Comforts together: To which purpoſe ſuch-like paſſages of Scripture will be uſeful.*

Deut. 7. 9, 10. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy, with them that love him, and keep his Commandments to a Thouſand Generations. And repayeth them that hate him to their face, to deſtroy them: He will not be ſlack to

him that hateth him, he will repay him to his face.

Jer. 32. 18, 19. Thou ſheweſt loving kindneſs unto Thouſands, and recompenſeſt the iniquity of the Fathers into the boſom of their Children, after them; the great, the mighty God, the Lord of Hoſts is his Name. Great in Counſel, and mighty in works; for thine eyes are open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings.

Pſal. 89. 31, 32, 33. If his Children forſake my Law, and walk not in my judgments; If they break my ſtatutes, and keep not my Commandements; I will viſit their offence with rods, and their ſin with ſcourges. Nevertheleſs, my loving kindneſs will I not utterly take from him; nor ſuffer my truth to fail.

Rev. 2. 4, 5. I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love. Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come againſt thee quickly, and will remove thy Candleſtick out of his place, except thou repent. Third-

Thirdly, *When the Sick Perſon is fallen into the other extream, and is ſenſible of little, or no comfort, the paſſages of Scripture, relating to ſuch a condition, are thoſe which ſet forth*;

1. *The excellency and goodneſs of the Divine Nature. Exod.* 34. 6, 7. The Lord paſſed by before him, and proclaimed, The LORD, the LORD GOD, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion, and ſin.

Pſalm 86. 15, 16. Thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth. O turn thee then unto me, and have mercy upon me: Give thy ſtrength unto thy Servant, and help the Son of thine handmaid.

Pſalm 103. 8, 9. *&c.* The Lord is full of compaſſion and mercy, long-ſuffering, and of great goodneſs. He will not alway be chiding, neither keepeth he his anger for ever. He hath not dealt with us after our ſins; nor rewarded us according to our wickedneſs. For look how high the

Heaven is in compariſon of the Earth: So great is his mercy alſo toward them that fear him. Look how wide alſo the Eaſt is from the Weſt: So far hath he ſet our Sins from us. Yea, like as a Father pitieth his own Children: Even ſo is the Lord merciful unto them that fear him. For he knoweth whereof we are made; he remembreth that we are but duſt.

Hoſ. 11. 3, 4. I taught Ephraim to go, taking them by the Arms; but they knew not that I heal'd them. I drew them with cords of a Man, with bands of love.

Jonah 4. 2. Therefore I fled before unto Tarſhiſh; for I knew that thou art a gracious God, and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil.

Mic. 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depth of the Sea. *Malac.*

Malac. 3. 6. I am the Lord, I change not, therefore ye ſons of Jacob are not conſumed.

Eph. 2. 4, 5. God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in ſins and treſpaſſes, hath quickened us together with Chriſt (by grace ye are ſaved): And raiſed us up together, and hath made us ſit together in Heavenly places in Chriſt Jeſus.

Secondly, *His incomprehenſible love, declared in giving his Son to die for the ſin of the World.*

Iſa. 52. 9, 10. Break forth into joy, ſing together ye waſte places of Jeruſalem: for the Lord hath comforted his People, he hath redeemed Jeruſalem. The Lord hath made bare his holy arm in the eyes of all Nations; and all the ends of the Earth ſhall ſee the ſalvation of our God. *Chap.* 53. 4, 5, 6. Surely he hath born our griefs, and carried our ſorrows; yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we

are healed. All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *Chap.* 55. 1, 3. Ho, every one that thirſteth, come ye to the waters; and he that hath no Money, come ye, buy and eat: yea, come buy wine and milk, without money, and without price. Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David. *Chap.* 61. 1, 2, 3. The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they may be called trees of righteouſneſs, the planting of the Lord,

Lord, that he might be glorified.

Ezek. 34. 22, 23, 24, 25. I will ſave my flock, and they ſhall be no more a prey. And I will ſet up one ſhepherd over them, and he ſhall feed them, even my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd. And I the Lord will be their God, and my ſervant David a Prince amongſt them, I the Lord have ſpoken it. And I will make with them a covenant of peace.

Malac. 4. 2. Unto you that fear my Name ſhall the Son of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth, and grow up as Calves of the ſtall.

Luke 1. 76, 77, 78, 79. Thou ſhalt go before the Face of the Lord to prepare his ways. To give knowledge of ſalvation unto his people, by the remiſſion of their Sins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us. To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

Chap. 4. 17, 18, 19, 21. And when he [Jeſus] had opened the Book, he found the place where it was written,

The

The Spirit of the Lord is upon me. And he began to ſay unto them, this day is this Scripture fulfilled in your ears.

John 1. 29. John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſin of the World. *Chap.* 3. 16, 17. God ſo loved the World, that he gave his only begotten Son; that whoſoever believeth in him ſhould not periſh, but have everlaſting life. *Chap.* 15. 13. Greater love hath no man than this, that a man lay down his life for his Friends.

Acts 10. 43. To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

Rom. 3. 23, 24, 25. All have ſinned, and come ſhort of the glory of God, being juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a Propitiation, through faith in his blood.

Rom. 5. 8, 9. God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us. Much more then being now juſtified by his Blood,

Blood, we ſhall be ſaved from wrath through him.

1 *John* 2. 1, 2. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; And he is the propitiation for our ſins.

Rev. 5. 9. And the Elders ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain and haſt redeemed us to God by thy blood, out of every Kindred, and People, and Tongue, and Nation.

Thirdly, *His faithfulneſs in keeping his promiſe.*

Iſa. 49. 15, 16. Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her Womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands, thy walls are before me continually.

Jer. 33. 20, 21. Thus ſaith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon; then may alſo my covenant be broken with David my ſervant, that he ſhould not have

a Son to reign upon his Throne.

John 10. 28, 29. I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand. My Father which gave them me is greater than all: And no Man is able to pluck them out of my Fathers hand.

1 *Cor.* 1. 9. God is faithful, by whom ye were called unto the fellowſhip of his ſon Jeſus Chriſt our Lord.

2 *Cor.* 1. 21, 22. He which ſtabliſheth us with you in Chriſt, and hath anointed, is God; who hath alſo ſealed us, and given us the earneſt of the Spirit in our hearts.

2 *Tim.* 2. 19. The foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his.

Heb. 6. 17, 18. God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an Oath. That by two immutable things, in which it was impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us.

1 *John* 1. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Fourthly, *His encouragements and promiſes to the Penitent*;

1. *In the Law. Levit.* 26. 40, 41, 42. If they ſhall confeſs their iniquity, and the iniquity of their Fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary to me; And that I alſo have walked contrary to them, and have brought them into the land of their Enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity; Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham, will I remember, and will remember the land.

Deut. 4. 27, 29, 30, 31. The Lord thy God ſhall ſcatter you among the Nations. But if from thence thou ſhalt ſeek the Lord thy God thou ſhalt find him, if thou ſeek him with all thy heart, and with all thy ſoul: When thou art in Tribulation, and all theſe things

things are come upon thee, even in the latter days, if thou come to the Lord thy God, and ſhalt be obedient unto his voice, (for the Lord thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy Fathers, which he ſware unto them. *Chap.* 30. 3. The Lord thy God will turn thy Captivity, and have compaſſion upon thee, and will return, and gather thee from all the Nations, whither the Lord thy God hath ſcattered thee. *In*,

2. *The Prophets.* 1 *Sam.* 12. 20, 22. Samuel ſaid unto the People, fear not, (ye have done all this wickedneſs, yet turn not aſide from following the Lord, but ſerve the Lord with all your heart) for the Lord will not forſake his People, for his great Names ſake, becauſe it hath pleaſed the Lord to make you his People.

Iſa. 1. 18, 19. Though your ſins be as red as ſcarlet, they ſhall be as white as ſnow; though they be red as crimſon, they ſhall be as wooll. If ye be willing and obedient ye ſhall eat the good of the Land. *Chap.* 44. 22. I have blotted out as a thick Cloud, thy tran-

tranſgreſſions, and as a cloud thy ſins: return unto me for I have redeemed thee. *Chap.* 57. 16, 17, 18. I will not contend for ever, neither will I be always wroth: for the Spirit ſhould fail before me, and the ſouls which I have made. For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have ſeen his ways, and will heal him, I will lead him alſo and reſtore comforts unto him, and to his mourners.

Jer. 3. 1, 13, 14. Thou haſt played the Harlot with many Lovers, yet return again unto me, ſaith the Lord. Only acknowledge thine iniquity, that thou haſt tranſgreſs'd againſt the Lord thy God. Turn, O backſliding Children, ſaith the Lord, for I am married unto you. *Chap.* 31. 19, 20. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh; I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear Son? Is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly

neſtly remember him ſtill: therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord. *Chap.* 33. 8. I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

Ezek. 33. 11. As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die, O houſe of Iſrael! *In*,

3. *The Goſpel. Matt.* 1. 21. Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins. *Chap.* 18. 11. The Son of Man is come to ſave that which was loſt.

Luke 15. 10. There is joy in the preſence of the Angels of God over one ſinner that repenteth.

John 6. 37. Him that cometh unto me, I will in no wiſe caſt out.

Heb. 4. 15, 16. We have not an High-Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are,

are, yet without ſin. Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need. *Chap.* 7. 24, 25. This Man [Chriſt Jeſus] becauſe he continueth for ever, hath an unchangable Prieſthood. Wherefore he is alſo able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *Chap.* 8. 12. I will be merciful unto their unrighteouſneſs, and their ſins and iniquities will I remember no more.

Fifthly, *The performance of thoſe Promiſes, in ſeveral Inſtances of Mercy.*

Judg. 2. 18. When the Lord raiſed them up Judges, then the Lord was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge, for it repented the Lord, becauſe of their groanings, by reaſon of them that oppreſſed them, and vexed them. *Chap.* 10. 15, 16. The children of Iſrael ſaid unto the Lord, we have ſinned, do thou unto us whatſoever ſeemeth good unto thee, deliver us only we pray thee this day. And they put away the ſtrange Gods from among them,

them, and ſerved the Lord: and his ſoul was grieved for the miſery of Iſrael.

2 *Sam.* 12. 13. David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, the Lord alſo hath put away thy ſin, thou ſhalt not die.

1. *Kings* 21. 29. Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: but in his Sons days will I bring the evil upon his houſe.

2 *Chron.* 33. 12, 13. And when he [Manaſſeh] was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers. And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his Kingdom.

Nehem. 9. 31. Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them, for thou art a gracious and merciful God.

Jonah 3. 10. And God ſaw their works, that they turned from their evil

vil way, and God repented of the evil, that he had ſaid, he would do unto them, and he did it not.

Matt. 18. 26, 27. The ſervant therefore fell down, and worſhipped him, ſaying, Lord have patience with me and I will pay thee all. Then the Lord of that ſervant came moved with compaſſion, and looſed him, and forgave him the debt.

Luke 7. 47. Her ſins, which are many, are forgiven, for ſhe loved much. *Chap.* 23. 42, 43. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdom: And Jeſus ſaid unto him, verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.

1 *Tim.* 1. 15. 16. This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the World to ſave ſinners, of whom I am chief. Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them who ſhould hereafter believe on him to everlaſting life.

Sixthly, *Examples of fear and deſcertion in holy Men.*

1 *Sam.*

1 *Sam.* 27. 1. And David ſaid in his Heart, I ſhall now one day periſh by the hand of Saul.

Job 7. 13, 14, 15. When I ſay my bed ſhall comfort me, my couch ſhall eaſe my complaint, Then thou ſcareſt me with dreams, and terrifieſt me through viſions: So that my Soul chooſeth ſtrangling, and death rather than my life. *Chap.* 14. 16, 17. Thou numbreſt my ſteps, doſt thou not watch over my ſins? My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity. *Chap.* 30. 20. I cry unto thee, and thou doſt not hear, I ſtand up, and thou regardſt me not. Thou art become cruel to me; with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

Lam. 5. 20, 21, 22. Wherefore doſt thou forget us for ever, and forſake us ſo long time? Turn thou us unto thee, O Lord, and we ſhall be turned: renew our days as of old. But thou haſt utterly rejected us, thou art very wroth againſt us.

Matt. 27. 46. Jeſus cried with a loud voice, ſaying, My God, my God, why haſt thou forſaken me?

Fifth-

Fifthly, *When the Miniſter doth think there is cauſe to ſuſpect the confidence of the Sick Perſon, as not ſafely grounded; for greater caution, and ſearching out the truth thereof, thoſe paſſages of Scripture are uſeful, that point at*

Firſt. *The deceitfulneſs of Man's heart.* *Job* 18. 5, 14. The light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. His confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of Terrors.

Iſa. 5. 21. Woe unto them that are wiſe in their own eyes, and prudent in their own ſight. *Chap.* 58. 2. They ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinance of their God: they ask of me the Ordinances of Juſtice, and take delight in approaching unto God. *Chap.* 59. 6. Their webs ſhall not become garments, neither ſhall they cover themſelves with their Works.

Jer. 17. 9. The heart is deceitful above all things; and deſperately wicked: who can known it?

Luke

Luke 16. 15. Ye are they which juſtifie your ſelves before men, but *God* knoweth your hearts.

Rom. 10. 1, 2. My hearts deſire, and prayer unto *God* for Iſrael is, that they might be ſaved. For I bear them record, that they have a zeal of *God*, but not according to knowledge.

1 *Cor.* 3. 3. Whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?

Gal. 6. 3, 4, 7. If a Man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf. But let every Man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another. Be not deceived, *God* is not mocked, for whatſoever a Man ſoweth, that ſhall he alſo reap.

James 1. 26, 27. If any Man among you ſeem to be religious, and bridleth not his Tongue, but deceiveth his own heart, that Mans Religion is vain. Pure Religion and undefil'd before *God* and the Father, is this, To viſit, the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the World.

Se-

Secondly, *The ſubtilty of Satan. Gen.* 3. 1. The Serpent was more ſubtil than any beaſt of the field. And he ſaid unto the Woman, ye ſhall not ſurely die; For God doth know that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods knowing good and evil.

1 *Chron.* 21. 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

Job 1. 7. The Lord ſaid unto Satan, whence comeſt thou? Then Satan anſwered the Lord and ſaid; from going to and fro in the Earth, and from walking up and down in it.

1 *Kings* 22. 22. I will go forth, and be a lying ſpirit in the mouth of all his Prophets.

Matt. 16. 23. Get the behind me Satan, for thou art an offence unto me, for thou ſavoureſt not the things that be of God, but thoſe things that be of Men.

Acts 16. 16, 17. And it came to paſs, as we went to prayer, a certain Damoſel poſſeſſed with a Spirit of Divination, met us, which brought her Maſters much gain by Sooth-ſaying: The ſame followed Paul, and us, and cryed

ſaying, Theſe Men are the Servants of the moſt high God, which ſhew unto us the way of ſalvation.

2 *Cor.* 2. 8, 11. I beſeech you that you would confirm your Love towards him: Leſt Satan ſhould get an advantage of us, for we are not ignorant of his devices. *Chap.* 11. 3, 14. I fear leaſt by any means, as the Serpent beguiled Eve through his ſubtilty: So your minds ſhould be corrupted from the ſimplicity that is in Chriſt. For Satan himſelf is transformed into an Angel of Light.

1 *Theſ.* 3. 5. For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the Tempter have tempted you, and our labour be in vain.

Thirdly, *Admonition to make a ſtrict ſearch into our hearts.* *Pſalm.* 77. 6. In the night, I commune with mine own heart, and ſearch out my ſpirit.

Jer. 6. 14. They have healed the hurt of the Daughter of my People ſlightly, ſaying, Peace, Peace, when there is no Peace.

Malac. 3. 2, 3. Who may abide the day of his coming? and who ſhall ſtand when

when he appeareth? for he is like a Refiners fire, and like Fullersſoap. And he ſhall ſit as a Refiner and purifier of Silver.

1 *Cor.* 3. 13. Every Mans work ſhall be made manifeſt; for the day ſhall declare it, becauſe it ſhall be revealed by Fire; and the Fire ſhall try every Mans work of what ſort it is. *Chap.* 4. 4. I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord. *Chap.* 11. 28. Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

2 *Cor.* 13. 5. Examine your ſelves whether ye be in the Faith: prove your own ſelves, know you not your own ſelves that Jeſus Chriſt is in you, except you be Reprobates?

Phil. 4. 8. Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any praiſe, think on theſe things.

Heb. 4. 12, 13. The word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a diſcerner of the thoughts and intents of the Heart. Neither is there any creature that is not manifeſt in his ſight; but all things are naked, and opened unto the Eyes of him with whom we have to do.

James 1. 25. Whoſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed.

Rev. 3. 1, 2. I know thy works, that thou haſt a name that thou liveſt, and art dead. Be watchful, and ſtrengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. *verſ.* 17. Thou ſayeſt I am rich, and encreaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

Fourthly, *Calling upon God for aſſiſtance.* 1 *Sam.* 16. 7. The Lord ſeeth

eth not as man ſeeth; for Man looketh on the outward appearance, but the Lord looketh on the heart.

Pſal. 139. 23, 24. Try me, O *God*, and ſeek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedneſs in me; and lead me in the way everlaſting.

Jer. 10. 23. O Lord, I know that the way of man is not in himſelf: it is not in man that walketh to direct his ſteps. *Chap.* 17. 10. I the Lord ſearch the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings.

James 1. 5. If any of you lack wiſdom, let him ask of *God*, that giveth to all Men liberally, and upbraideth not: and it ſhall be given him.

The Examination, and Tryal of his State muſt be governed by ſuch Rules of Scripture, as relate to the conſideration;

Firſt, Of his life paſt, with reſpect,

Firſt, *To the Law of God, as it is opened and expounded by our Bleſſed Saviour in the* 5th. 6th. *and* 7th. Chap. of St. Matthew.

Secondly, *The duty of furniſhing his ſoul with Divine Graces, and habits of Vertue. Pſal.* 45. 14. The Kings Daughter is all glorious within; her clothing is of wrought Gold.

Jer. 31. 33, 34. I will put my Law in their inward parts, and write it in their hearts. For they ſhall all know me, from the leaſt of them, to the greateſt of them.

Ezek. 36. 27. I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them.

Matt. 5. 3, to 13. Bleſſed are the poor in ſpirit: for theirs is the Kingdom of Heaven. Bleſſed are they that mourn: for they ſhall be Comforted. Bleſſed are the meek: for they ſhall inherit the Earth. Bleſſed are they which hunger and thirſt after Righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain Mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the Children of God. Bleſſed are they which are perſecuted for Righteouſneſs ſake: for theirs is the Kingdom of Heaven.

Bleſſed

Bleſſed are you, when Men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. *Chap.* 13. 12. Whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath. *Chap.* 18. 3. Verily I ſay unto you; except ye be converted and become as little Children, ye ſhall not enter into the Kingdom of Heaven.

2 *Pet.* 1. 5, to 11. Beſides this, giving all diligence, add to your Faith Vertue; and to Vertue Knowledge; And to Knowledge Temperance; and to Temperance Patience; and to Patience Godlineſs; and to Godlineſs brotherly Kindneſs; and to brotherly Kindneſs Charity. For if theſe things be in you, and a bound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins. Wherefore the rather, Brethren, give diligence to make your calling and election ſure: for if

ye do theſe things ye ſhall never fall.

Thirdly, *The Performance of particular Duties in his ſeveral Relations and Profeſſion. Acts* 13. 36. David after he had ſerved his own Generation by the will of God, fell on ſleep, and was laid unto his Fathers.

Rom. 12. 4, 5, 6, 7. As we have many Members in one Body, and all Members have not the ſame Office; ſo we being many are one Body in Chriſt, and every one Members one of another. Having then gifts, differing according to the grace that is given to us, whether Prophecy, let us Propheſie according to the proportion of Faith. Or Miniſtry, let us wait on our miniſtring. Or he that Teacheth, on Teaching.

Epheſ. 6. 1, 4, 5, 6. Children obey your Parents in the Lord. Fathers provoke not your Children to wrath; but bring them up in the nurture, and admonition of the Lord. Servants be obedient to them that are your Maſters. Not with eye-ſervice, as men-pleaſures, but as the ſervants of Chriſt. Maſters do the ſame things to them.

1 *Pet.* 2. 13. Submit your ſelves to every Ordinance of Man for the Lords ſake.

ſake. *Chap.* 3. 1, 7. Wives, be in ſubjection unto your Husbands. Likewiſe Husbands dwell with your Wives according to knowledge, giving them honour, as unto the weaker Veſſel, and as being heirs together of the grace of Life.

Secondly, *His preſent condition, in reference to their Duties.*

1. *Of Reſtitution and Satisfaction.* *Gen.* 43. 12. Take double Money in your hand, and the Money that was brought again in the mouth of your ſacks: peradventure it was an overſight.

Exod. 22. 5. If a man ſhall cauſe a Field or Vineyard to be eaten, and ſhall put in his Beaſt, and ſhall feed in another mans Field: of the beſt of his own Field, and the beſt of his own Vineyard ſhall he make reſtitution.

Levit. 24. 18. And he that killeth a Beaſt, ſhall make it good, Beaſt for Beaſt.

Nehem. 5. 9, 10, 11. It is not good that ye do. I likewiſe, and my Brethren, and my Servants might exact of them Money, and corn; I Pray you let us leave off this Uſury. Reſtore, I pray you, to them even this day, their

Lands, their Vineyards, their Oliveyards, and their Houſes, alſo the hundredth part of the Money, and of the Corn, the Wine, the Oyl, that you exact of them. Then ſaid they, we will reſtore it.

Iſa. 61. 8. I the Lord love judgment: I hate robbery for Burnt-offering.

Mich. 2. 1, 2. Woe unto them that deviſe iniquity: They covet fields, and take them by violence: and houſes, and take them away: So they oppreſs a man, and his houſe, even a man and his heritage.

Hab. 2. 6. Woe unto him that increaſeth that which is not his.

Zech. 5. 1, 3, 4. I looked, and behold a flying Roll. This is the curſe, that goeth forth over the face of the whole Earth: and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name: and it ſhall remain in the middeſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

1 *Theſ.* 4. 3, 6. This is the will of God, That no Man go beyond and defraud his Brother in any matter, becauſe

cauſe the Lord is the avenger of all ſuch.

2. *Remiſſion of injuries ſuffered by him, and hearty reconciliation.*

Matt. 5. 23, 24. If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift. *Chap.* 18. 33. Shouldeſt thou not alſo have had compaſſion on thy Fellow-ſervant, even as I had pity on thee?

Mark 11. 25, 26. When ye ſtand praying, forgive, if ye have ought againſt any; that your Father alſo, which is in Heaven, may forgive you your treſpaſſes. But if you do not forgive, neither will your Father, which is in Heaven, forgive your treſpaſſes.

John 13. 35. By this ſhall all Men know that ye are my Diſciples, that ye love one another.

Acts 4. 32. The multitude of them that believed were of one heart, and of one ſoul.

1 *Cor.* 12. 27. Ye are the Body of Chriſt, and Members in particular.

Col.

Col. 3. 12, 13. Put on therefore (as the elect of God, holy and beloved) bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering forbearing one another, and forgiving one another, if any Man have a quarrel againſt any: Even as Chriſt forgave you, ſo alſo do ye.

3. *Alms-giving, if of ability.*

Deut. 15. 7, 8, 10, 11. If there be among you a poor Man of one of thy Brethren, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor Brother. But thou ſhalt open thy hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth. Thou ſhalt ſurely give him, and thy heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. For the poor ſhall never ceaſe out of the land, therefore I command thee ſaying, thou ſhalt open thine hand wide unto thy Brother, to thy poor, and to thy needy in the land.

Pſal. 41. 1, 2, 3. Bleſſed is he that conſidereth the poor and needy, the Lord

Lord ſhall deliver him in the time of trouble. The Lord preſerve him and keep him alive, that he may be bleſſed upon earth; and deliver thou not him into the will of his Enemies. The Lord comfort him, when he lyeth ſick upon his bed: make thou all his bed in his ſickneſs.

Prov. 3.27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. *Chap.* 11. 24. There is that ſcattereth, and yet increaſeth: and there is that withholdeth more than is meet, and it tendeth to poverty.

Eccl. 11. 1. Caſt thy bread upon the waters: for thou ſhalt find it after many days.

Matt. 25. 37, to 41. Then ſhall the righteous anſwer him ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? Or naked, and cloathed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the King ſhall anſwer, and ſay unto them, verily I ſay unto you, in as much as ye have done it to one of the leaſt of theſe my

my Brethren, ye have done it unto me.

Acts 10. 4. Thy prayers and thine alms are come up for a memorial before God.

1 *Tim.* 6. 17, 18, 19. Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us all things richly to enjoy. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

4. *Unfeigned Repentance for the Errors of his life paſt.*

Pſal. 51. 1, *&c.* Have mercy upon me O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences: Waſh me throughly from my wickedneſs: and cleanſe me from my ſin. For I acknowledge my faults: and my ſin is ever before me. Turn thy face from my ſins, and put out all my miſdeeds. Make me a clean heart, O God: and renew a right ſpirit within me. Caſt me not away from thy preſence: and take

take not thy holy ſpirit from me.

Fourthly, *If the ſick perſon be troubled from the occaſion, or by reaſon of ſome circumſtances relating to his ſickneſs; the Scriptures proper for that condition, are ſuch as ſet forth,*

1. *The duty of reflecting on his former courſe of life.* 2 *Chron.* 21. 12, to the 16. And there came a writing to Jehoram from Elijah the Prophet, ſaying, thus ſaith the Lord God of David thy Father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy Father, nor in the ways of Aſa King of Judah: But haſt walked in the ways of the Kings of Iſrael, and haſt made Judah, and the Inhabitants of Jeruſalem to go a Whoring, like to the Whoredoms of the houſe of Ahab, and alſo haſt ſlain thy Brethren of thy Fathers houſe, which were better than thy ſelf: Behold with a great Plague will the Lord ſmite thy People, and thy Children, and thy Wives, and all thy Goods: And thou ſhalt have great ſickneſs by diſeaſe of thy Bowels, until thy Bowels fall out by reaſon of thy ſickneſs day by day. And it came to paſs, that in proceſs of time, after the end of two years,

years, his Bowels fell out by reaſon of his ſickneſs; ſo he died of ſore diſeaſes. *Chap.* 26. 19. And whilſt Uzziah was wroth with the Prieſts, the Leproſy even roſe up in his forehead, before the Prieſts in the houſe of the Lord, from beſides the Incenſe-Altar.

Pſal. 25. 6. O remember not the ſins and offences of my youth: But according to thy mercy think thou upon me, O Lord, for thy goodneſs. *Pſal.* 25. 6. O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery. Help us, O God, of our ſalvation, for the glory of thy Name: O deliver us, and be merciful to our ſins for thy Name's ſake.

Job 13. 26. Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

2. *The promiſcuous diſpenſing out theſe things, both to good and bad, in this life.* *Gen.* 35. 16, 18, 19. And Rachel Travailed, and ſhe had hard labour; and the Midwife ſaid unto her, fear not, thou ſhalt have thy Son alſo. And as her Soul was in departing ſhe called his name Benoni: and Rachel died.

Lev.

Lev. 10. 1, 2. And Nadab and Abihu, the Sons of Aaron, offered ſtrange Fire before the Lord, which he commanded not. And there went out a Fire from the Lord, and devoured them.

Numb. 20. 12. And the Lord ſpake unto Moſes and Aaron, becauſe ye believe me not, to ſanctifie me in the Eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation into the land which I have given you.

Judg. 20. 21, 25. And the Children of Benjamin came forth out of Gibzah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand Men. And the ſecond day they deſtroyed down to the ground eighteen thouſand Men.

1 *Sam.* 4. 18. And when he [*the Meſſenger*] made mention of the Ark of God, Eli fell from off the ſeat backward by the ſide of the gate, and his Neck brake, for he was an Old Man, and heavy, and he had judged Iſrael forty years.

2 *Kings* 23. 29. And King Joſiah went againſt him [*Pharaoh Necho*] and he ſlew him at Megiddo.

Job

Job 2. 7. Satan went forth from the preſence of the Lord, and ſmote Job with ſore biles, from the ſoal of his foot, unto his crown. *Chap.* 9. 21, 22. Though I were perfect yet would I not know my ſoul: I would deſpiſe my life. This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked.

Eccl. 8. 14. There be juſt men unto whom it happeneth according to the work of the wicked: again there be wicked men unto whom it happeneth according to the work of the righteous. *Chap.* 9. 2. All things come alike to all; there is one event to the righteous, and unto the wicked, to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath.

Jer. 24. 5. Like theſe good figs, ſo will I acknowledge them, that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldæans for their good.

Acts 20. 9. And there ſate in a window a certain young man named Eutychus, being fallen into a deep ſleep, and as

as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

2 *Tim.* 4. 20. Trophimus have I left at Miletum ſick.

3. *The Divine Clemency, in preventing, by ſuch chaſtiſements, our eternal deſtruction.* *Joh.* 5. 14. Jeſus ſaid unto him, Behold, thou art made whole; ſin no more, leſt a worſe thing come unto thee.

1 *Cor.* 11. 32. When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World.

4. *The Diſcrimination that ſhall one day be made, betwixt ſuch as may ſuffer alike in this world.* *Mal.* 3. 14, *to the end.* Ye have ſaid, it is vain to ſerve God, and what profit is it, that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hoſts? And now we call the proud happy: yea they that work wickedneſs are ſet up: yea they that tempt God are even delivered. Then they that feared the Lord, ſpake often one to another, and the Lord harkened, and heard it, and a book of remembrance

brance was written before him for them that feared the Lord, and that thought upon his Name. And they ſhall be mine, ſaith the Lord of Hoſts, in that day, when I make up my Jewels, and I will ſpare them, as a man ſpareth his own Son that ſerveth him. Then ſhall ye return and diſcern between the righteous and the wicked, between him that ſerveth the Lord, and him that ſerveth him not.

5. *The Duty of ſearching after that which doth provoke God to anger.* *Gen.* 42. 22. And they [*the Brethren of* Joſeph] ſaid one to another, we are verily guilty concerning our Brother, in that we ſaw the Anguiſh of his Soul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.

Joſ. 7. 13. Thus ſaith the Lord God of Iſrael, there is an accurſed thing in the middeſt of thee, O Iſrael, thou canſt not ſtand before thine Enemies, until ye take away the accurſed thing from among you.

Jon. 1. 7. And the [*Mariners*] ſaid every one to his fellow, come and let us caſt lots that we may know for whoſe

whoſe cauſe this evil is come upon us.

1 *Cor.* 11. 30, 31. For this cauſe many are weak and ſickly amongſt you, and many are fallen aſleep. For if we would judge our ſelves we ſhould not be judged.

Rev. 9. 20. And the reſt of the men which were not killed by theſe Plagues, yet repented not of the works of their hands.

Fifthly, *When the ſick perſon is oppreſſed with the fear of Death, ſuch Scriptures are uſeful as ſet forth,*

1. *The like fear in holy men.* *Pſal.* 18. 3, 4. The ſorrows of Death compaſſed me: and the overflowings of Ungodlineſs made me afraid. The pains of Hell came about me: the ſnares of Death overtook me. *Pſal.* 55. 4, 5. My heart is diſquieted within me: and the fear of Death is fallen upon me. Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me. *Pſal.* 102. 23, 24. He brought down my ſtrength in my journey: and ſhortned my days. But I ſaid, O my God take me not away in the middeſt of mine age: as for thy years they endure throughout all generations. *Iſa.*

Iſa. 38. 1, 2, 3. *Iſaiah* the Prophet the ſon of Amos came unto him [*Hezekiah*,] and ſaid unto him, Thus ſaith the Lord, ſet thine houſe in order: for thou ſhalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and ſaid, Remember now, O Lord, I beſeech thee, how I have walkt before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and Hezekiah wept ſore.

2. *Comforts againſt fear of Death, from,*

1. *The neceſſity of dying.* 1 *Sam.* 12. 23. Now he is dead, wherefore ſhould I faſt? Can I bring him back again? I ſhall go to him, but he ſhall not come to me. *Chap.* 14. 14. We muſt needs die, and are as water ſpilt on the ground, which cannot be gathered up again.

Job 7. 1. Is there not an appointed time to man upon Earth? Are not his days alſo like the days of an hireling?

Iſa. 40. 6, 7. The voice ſaid; cry: And I ſaid what ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof, is as a flower of the Field. The graſs withereth,

withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it; ſurely the People is graſs.

Heb. 9. 27. It is appointed unto men once to die.

2. *Victory over Death by Chriſt.* *Iſa.* 25. 8. He will ſwallow up death in victory.

Hoſ. 13. 14. I will ranſom them from the power of the grave: I will redeem them from death: O death I will be thy plagues, O grave I will be thy deſtruction.

1 *Cor.* 15. 25, 26. He muſt reign till he have put all Enemies under his feet. The laſt Enemy that ſhall be deſtroyed is death. *verſ.* 54, 55. When this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, O death where is thy ſting? O grave where is thy victory.

3. *Bleſſed Death of the Righteous.* 2 *Chron.* 34. 28. I will gather thee to thy Fathers, and thou ſhalt be gathered unto thy grave in peace, neither ſhall thine Eyes ſee all the evil that I will bring upon this place, and upon the Inhabitants of the ſame. *Iſa.*

Iſa. 26. 20. Come my People, enter thou into thy Chambers, and ſhut thy doors about thee; hide thy ſelf as it were for a little moment, until the indignation be overpaſt. *Chap.* 57. 1, 2. The Righteous periſheth and no man layeth it to heart; and merciful men are taken away, none conſidering that the Righteous is taken away from the evil to come. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.

Rom. 14. 8. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

Rev. 14. 13. I heard a voice from Heaven, ſaying unto me, write, bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them.

4. *The Joys to be revealed hereafter.* *Pſal.* 16. 9, 12. I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall. Thou ſhalt ſhew me the path of life: in thy preſence is the fulneſs of Joy, and at thy right hand there is pleaſure for evermore.

more. *Pſal.* 36. 8, 9. They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the River. For with thee is the well of Life: and in thy light ſhall we ſee light.

Iſa. 51. 11. The redeemed of the Lord ſhall return, and come with ſinging unto Zion, and everlaſting joy ſhall be upon their Heads: they ſhall obtain gladneſs and joy, and ſorrow and mourning ſhall flee a way. *Chap.* 64. 4. Since the beginning of the World men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.

Dan. 12. 1, 3. At that time thy people ſhall be delivered, every one that ſhall be found written in the Book. And they that be wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to righteouſneſs, as the Stars for ever and ever.

Matt. 25. 23. His Lord ſaid unto him, well done, good and faithful ſervant: thou haſt been faithful over a few things, I will make thee Ruler o-

ver many things: enter thou into the joy of thy Lord.

Luke 16. 25. Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.

John 17. 24. Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory, which thou haſt given me.

Phil. 1. 21, 23. To me to live is Chriſt, and to die is gain. I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.

Rev. 7. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues ſtood before the Throne, and before the Lamb, cloathed with white robes, and palms in their hands: And cryed with a loud voice, ſaying, Salvation to our God, which ſitteth upon the Throne, and unto the Lamb.

5. *The preſence of God with his Children, in all conditions.* *Pſal.* 41. 3. The Lord comfort him when he lieth ſick upon

upon his bed: make thou all his bed in his ſickneſs.

Iſa. 41. 10. Fear thou not for I am with thee, be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteouſneſs. *Chap.* 43. 1, 2, 3. Fear not, I have redeemed thee, I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. For I am the Lord thy God, the holy one of Iſrael, thy Saviour.

Rev. 3. 10. Becauſe thou haſt kept the word of my patience: I will alſo keep thee from the hour of temptation.

Sixthly, *That ſuch ſpiritual remedies may do good, the Miniſter muſt endeavour to underſtand and conſider from whence that unwillingneſs to die proceeds; and to the ſeveral cauſes thereof his applications of Scripture muſt be ſuitable. If,*

1. *It be from that averſation which every Creature naturally hath to diſſolution, the beſt men have not been altogether free*

from that fear. *John* 21. 18, 19. When thou waſt young thou girdedſt thy ſelf, and walkedſt whither thou wouldſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldſt not. This ſpake he, ſignifying by what death he ſhould glorifie God.

To this muſt be oppoſed, 1. *The conqueſt of Death by Chriſt.* *Heb.* 2. 14, 15. Foraſmuch as the Children are partakers of fleſh and blood: he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the Devil: And deliver them, who through fear of death, were all their life-time ſubject to Bondage.

1 *Cor.* 15. 56, 57. The ſting of death is ſin, and the ſtrength of ſin is the Law. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. *verſ.* 58. Therefore my beloved Brethren be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.

2. *The*

2. *The pattern of a true Chriſtian temper of mind.* 2 *Cor.* 5. 1, *&c.* We know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building with God, an houſe not made with hands, eternal in the Heavens. For in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from Heaven. For we that are in this Tabernacle do groan being burdened, not for that we would be uncloathed, but cloathed upon, that mortality might be ſwallowed up of life. Now he that hath wrought us for the ſelf-ſame thing is God, who hath alſo given unto us the earneſt of the Spirit. Therefore we are always confident knowing that whilſt we are at home in the body, we are abſent from the Lord. (For we walk by faith, not by ſight.) We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.

Secondly, *If from love of this World; the vanity of all earthly things, and the danger of ſuch love of the World muſt be conſidered.*

Eccl. 2. 4, *&c.* I made me great works, I builded me houſes, I planted

me vineyards, I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me ſervants, and maidens, and had ſervants born in my houſe: alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me. I gathered me alſo ſilver and gold, and the peculiar treaſure of Kings, and of the Provinces: I got me men-ſingers, and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts. And whatſoever mine eyes deſired I kept not from them; I withheld not my heart from any joy: for my heart rejoyced in all my labours; and this was my portion of all my labour: Then I looked on all the works that my hand had wrought, and on the labour that I had laboured to do: and behold all was vanity, and vexation of ſpirit, and there was no profit under the ſun.

1 *Cor.* 7. 29, 30, 31. This I ſay, Brethren, the time is ſhort, it remaineth, that both they that have Wives be as though they had none: And they that

weep,

weep, as though they wept not: And they that rejoyce, as though they rejoyced not: And they that buy, as though they poſſeſſed not: And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

Rev. 18. 16, 17. Alas, Alas, that great City, that was cloathed in fine linen, and purple, and ſcarlet, and deckt with gold, and precious ſtones, and pearls: For in one hour ſo great riches is come to naught.

2. *The danger of it. Matt.* 19. 23, 24. Jeſus ſaid unto his Diſciples: Verily, verily, I ſay unto you, that a rich man ſhall hardly enter into the Kingdom of Heaven. And again I ſay unto you, It is eaſier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.

1 *Tim.* 6. 9, 10. They that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil.

1 *John* 2. 15, 16, 17. Love not the world, neither the things that are in

the world: If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away, and the luſt thereof; but he that doth the will of God abideth for ever.

Luke 12. 16, *&c.* Jeſus ſpake this Parable. The ground of a certain rich man brought forth plentifully. And he thought within himſelf, ſaying, what ſhall I do, becauſe I have no room where to beſtow my fruits? And he ſaid, this will I do, I will pull down my Barns, and build greater, and there will I beſtow my fruits, and my goods. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided? 1 *Tim.* 6. 9, 10.

Thirdly, *If from a Conſcience burdened with the guilt of ſin, to the former Applications*, p. 91. *may be added the tender*

tender regard of our Bleſſed Saviour, for penitent ſinners, foretold by the Prophets.

Iſa. 40. 11. He ſhall feed his flock like a ſhepherd, he ſhall gather the Lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

And proclaimed by himſelf. *Matt.* 11. 28, 29. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls. *verſ.* 30. For my yoke is eaſie, and my burden is light.

John 7. 37. Jeſus ſtood and cryed, ſaying, If any man thirſt, let him come unto me and drink. *Chap.* 11. 25, 26. Jeſus ſaid [unto Martha] I am the reſurrection and the life; he that believeth in me, though he were dead, yet ſhall he live: And whoſoever liveth and believeth in me, ſhall never die.

Fourthly, *If from ſolicitude and over-great care for Wife and Children; the Scriptures pertinent, are ſuch as ſet forth,*

1. *The All-ſufficiency of God.* *Gen.* 17. 1. And when Abraham was ninety years old and nine, the Lord appeared

to Abraham, and ſaid unto him, I am the Almighty God, walk before me, and be thou perfect. And I will make my Covenant between me and thee, and will multiply thee exceedingly. *Chap.* 18. 14. Is any thing too hard for the Lord? At the time appointed will I return unto thee, and Sarah ſhall have a ſon.

2 *Chron.* 25. 9. Amaziah ſaid to the man of God, but what ſhall we do for the hundred Talents, which I have given to the Army of Iſrael? And the man of God anſwered, the Lord is able to give thee much more than this.

Iſa. 59. 1. Behold, the Lord's hand is not ſhortned that it cannot ſave: neither his ear heavy that it cannot hear.

2. *His promiſes to his Children, and to their ſeed. Gen.* 17. 19. Sarah thy Wife ſhall bear a ſon indeed, and thou ſhalt call his name Iſaac; and I will eſtabliſh my Covenant with him, for an everlaſting Covenant, and with his ſeed after him. *verſ.* 7. I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee. *Exod.*

Exod. 2. 24, 25. God heard their groaning, and God remembred his Covenant with Abraham, with Iſaac, and with Jacob. And God looked upon the Children of Iſrael, and God had reſpect unto them.

Joſ. 21. 25. There failed not ought of any good thing, which the Lord had ſpoken unto the houſe of Iſrael; all came to paſs.

2 *Sam.* 7. 24. Thou haſt confirmed to thyſelf thy people Iſrael, to be a People unto thee for ever; and thou Lord art become their God.

Pſal. 68. 5. He is a Father of the Fatherleſs, and defendeth the cauſe of the Widows; even God in his holy habitation. *Pſal.* 112. 1, 2. Bleſſed is the man that feareth the Lord; he hath great delight in his Commandments. His ſeed ſhall be mighty upon Earth; the generation of the faithful ſhall be bleſſed.

Rom. 8. 32, 38, 39. He that ſpared not his own ſon, but delivered him up for us all; how ſhall he not with him alſo, freely give us all things? I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers,

powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

Heb. 13. 5, 6. Let your converſation be without coveteouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee, nor forſake thee. So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me.

3. *His performance of them, even by the mighty working of his Power.* *Gen.* 31. 29. It is in the power of my hand to do you hurt; but the God of your Father ſpake unto me yeſternight, ſaying, take thou heed that thou ſpeak not to Jacob either good or bad. *Chap.* 50. 20. Joſeph ſaid unto them; ye thought evil againſt me, but God meant it unto good, to bring to paſs, as it is this day, to ſave much People alive.

Exod. 1. 12. The more they afflicted them, the more they grew; and they were grieved becauſe of the Children of Iſrael.

1 *King.* 17. 3, 4, 6. Hide thy ſelf by the brook of Cherith, that is before Jordan,

Jordan, and I have commanded the Ravens to feed thee there. And the Ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening, and he drunk of the brook. *verſ.* 13. 14, 15. Elijah ſaid unto her, Thus ſaith the Lord God of Iſrael, the barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, until the day that the Lord ſendeth rain upon the Earth. And ſhe, and he, and her houſe did eat many days.

2 *King.* 4. 1, to 8. Now there cryed a certain woman of the Wives of the ſons of the Prophets unto Eliſha, ſaying, Thy ſervant my Husband is dead, and thou knoweſt that thy ſervant did fear the Lord: And the Creditor is come to take unto him my two ſons to be Bondmen. And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? and ſhe ſaid, thy Handmaid hath not any thing in the houſe but a pot of Oyl. Then he ſaid, go borrow thee veſſels abroad of all thy Neighbours; even empty veſſels, borrow not a few. And when thou art come in, thou ſhalt ſhut the door upon thee, and upon thy ſons, and

and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full. So ſhe went from him, and did ſhut the door upon her, and upon her ſons; who brought the veſſels to her and ſhe poured out. And it came to paſs, when the veſſels were full, that ſhe ſaid unto her ſon, bring me yet a veſſel. And he ſaid unto her, there is not a veſſel more. And the oyl ſtaid. And ſhe came and told the man of God; and he ſaid, go ſell the oyl, and pay thy debt, and live thou and thy Children of the reſt. So *Dan.* 3. 17. *Chap.* 6. 21, 22.

John 6. 5, 7, *&c.* When Jeſus ſaw a great company come unto him, he ſaith unto Philip, whence ſhall we buy bread, that theſe may eat? Philip anſwered him; Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. Andrew ſaith unto him, There is a lad here, that hath five barly loaves and two ſmall fiſhes, but what are they among ſo many? Jeſus ſaid make the men ſit down. So the men ſate down in number about five thouſand. And when Jeſus had given thanks, he diſtributed

buted to the Diſciples, and the Diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. See *Acts* 5. 19, 20. *Chap.* 12. 6, 7, 8. *Chap.* 16. 25, 26. *Deut.* 8. 4. *Pſal.* 78. 14, to 30.

4. *The danger of ſuch ſolicitude. Matt.* 13. 22. He that received ſeed among the Thorns, is he that heareth the Word of God, and the care of this world and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

Luke 12. 20. God ſaid unto him, Thou fool, this night ſhall thy ſoul be required of thee: then whoſe ſhall theſe things be which thou haſt provided? *Chap.* 21. 34. Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

1 *Cor.* 7. 35. This I ſpeak for your own profit, that you may attend upon the Lord without Diſtraction.

And the unprofitableneſs of it. Pſal. 127. 1, 2, 3. Except the Lord build the houſe, their labour is but loſt that build it. Except the Lord keep the City,

City, the Watchman waketh but in vain. It is but loſt labour that ye hap to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs.

Matt. 6. 27. Which of you by taking thought can add one cubit unto his ſtature?

Luke 10. 39, *&c.* Martha had a Siſter called Mary, which alſo ſate at Jeſus feet, and heard his word: But Martha was cumbred about much ſerving, and came to him and ſaid, Lord, doſt thou not care that my Siſter hath left me to ſerve alone? bid her therefore that ſhe help me. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath choſen that one good part, which ſhall not be taken away from her.

6. *Weakneß of Faith diſcovered thereby.* *Matt.* 6. 30. If God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the Oven: ſhall he not much more cloath you, O ye of little of Faith? *Chap.* 8. 26. Why are ye fearful, O ye of little Faith? *Chap.* 14. 31. Immediately Jeſus ſtretched forth

forth his hand and caught him, and ſaid unto him, O thou of little Faith, wherefore didſt thou doubt?

Phil. 4. 6. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God.

1 *Pet.* 5. 7. Caſting all your care upon him, for he careth for you.

7. *The duty of commanding them we leave behind to ſerve God faithfully, that they may be bleſſed.* *Gen.* 18. 19. I know Abraham that he will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, that the Lord may bring upon Abraham, that which he hath ſpoken of him.

Joſ. 23. 14. This day I am going the way of all the earth, and ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the Lord your God ſpake concerning you, all are come to paſs unto you, and not one thing hath failed thereof. *Chap.* 24. 15. And if it ſeem evil to you to ſerve the Lord, chuſe you this day whom you will ſerve, but as for me and my houſe, we will ſerve the Lord.

1 *Chron.*

1 *Chron.* 29. 10, 11, 12, 17, 18, 19. David bleſſed the Lord before all the Congregation: and David ſaid, bleſſed be the Lord God of Iſrael our Father for ever and ever. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty, for all that is in the Heaven and the Earth is thine: thine is the Kingdom, O Lord, and thou art exalted as a head above all. Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. I know alſo my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. O Lord God of Abraham, Iſaac, and Iſrael our Fathers, keep this for ever in the imaginations of the thoughts of the heart of thy People, and prepare their heart unto thee: And give unto Solomon my ſon, a perfect heart to keep thy Commandments, thy Teſtimonies and thy Statutes.

2 *Pet.* 1. 12, *&c.* I think it meet, as long as I am in this Tabernacle, to ſtir you up, by putting you in remembrance, knowing that ſhortly I muſt put off this my

my Tabernacle. Moreover I will endeavour that you may be able after my deceaſe, to have theſe things always in remembrance.

Seventhly, *If the ſick Perſon ſeem willing to die, the Miniſter may prudently endeavour to diſcover, whether his willingneſs to die doth proceed from ſome good, and laudable motive, or no, for it may ariſe out of either: As,*

1. *From a deſire to be freed from the troubles and perſecutions Men undergo in this life. Numb.* 11. 13, 14, 15. Whence ſhould I have fleſh to give unto all this People? for they weep unto me, ſaying, give us fleſh that we may eat. I am not able to bear all this People alone, becauſe it is too heavy for me. And if thou deal thus with me, kill me I pray thee, out of hand, if I have found favour in thy ſight, and let me not ſee my wretchedneſs.

1 *King.* 19. 4. But he [*Elijah*] himſelf, went a days journey into the wilderneſs, and came and ſate down under a Juniper-tree, and he requeſted for himſelf that he might die, and ſaid, it is enough now, O Lord, take away my life; for I am not better than my Fathers. *Or* 2. *To*

2. *To be freed from pain.* *Job* 3. 11, *&c.* Why died I not from the womb? why did I not give up the Ghoſt, when I came out of the belly? *verſ.* 13. For now ſhould I have lien ſtill, and been at quiet, I ſhould have ſlept then ſhould I have been at reſt. *verſ.* 17, 18. There the wicked ceaſe from troubling, there the weary be at reſt. There the Priſoners reſt together; they hear not the voice of the Oppreſſor. *verſ.* 20, 21. Wherefore is light given to him that is in miſery; and life unto the bitter in ſoul? which long for death, but it cometh not; and dig for it more than for hid treaſures? *Chap.* 6. 8, 6. O that I might have my requeſt, and that God would grant me the thing that I long for! Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off!

Jon. 4. 8. It came to paſs, when the ſun did riſe, that God prepared a vehement Eaſtwind, and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, it is better for me to die, than to live. *Or,*

3. *Out of ignorance of Man's eſtate after death, in reſpect of rewards and puniſhments.*

ments. Eccl. 12. 7. Then ſhall the duſt return to the Earth, as it was; and the ſpirit ſhall return unto God who gave it.

Heb. 9. 27. It is appointed unto men once to die, but after this the judgment.

2 *Cor.* 5. 10, 11. We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrours of the Lord, we perſwade men.

Matt. 25. 31, 32, 33, 46. When the ſon of man ſhall come in his glory, and all the holy Angels with him, then ſhall he be ſet upon the Throne of his glory. And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from the other, as a ſhepherd divideth his ſheep from the goats. Then ſhall he ſay unto them on his right hand, come ye bleſſed Children of my Father, inherit the Kingdom prepared for you from the foundation of the World. Then ſhall he ſay to them on his left hand, depart from me ye curſed into everlaſting fire, prepared for the Devil and

and his Angels. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.

Luke 16. 22, *&c.* And it came to paſs that the Beggar died, and was carried by the Angels into Abraham's boſom: the Rich man died alſo, and was buried. And in Hell he lift up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom: And he cryed, and ſaid, Father Abraham have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. *Or*,

4. *Patient ſubmiſſion to God's will.*

1 *Sam.* 3. 18. And Eli ſaid, it is the Lord, let him do what ſeemeth him good.

Luke 22. 42. Father, if thou be willing remove this cup from me: nevertheleſs, not my will, but thine be done.

Acts 21. 14. And when he [*Paul*] would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.

Phil. 4. 11. I have learned in what eſtate ſoever I am, therewith to be content. *Or*,

5. *Well-grounded hopes of Salvation.*

Job 8. 20. God will not caſt away a perfect man. *Pſal.*

Pſal. 37. 38. Keep innocency, and take heed to the thing that is right; for that ſhall bring a Man peace at the laſt.

Rom. 5. 1, 2. Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God.

2 *Cor.* 4. 13. 14. We having the ſame ſpirit of faith, (according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak: knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

2 *Tim.* 4. 7, 8. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: and not to me only, but unto them alſo which love his appearing.

Heb. 3. 14. We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.

To each of theſe, fit applications of theſe, or ſuch-like paſſages of Scripture are to be made. For neither willingneſs, nor unwillingneſs to die, ſimply conſidered, are tokens of a good or bad eſtate, but in relation to the ground, (or cauſe) from whence they proceed.

Eightly, *When the ſick Perſon complains of the want of ſenſible joy, and inward comfort of the Spirit, ſuch paſſages of Scripture are to be ſet before him, as deſcribe,*

1. *The ſtate of our ſpiritual warfare.* *Matt.* 10. 35, 36, 38. I am come to ſet a man at variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-Law, againſt her Mother-in-Law. And a Mans foes ſhall be they of his own houſhold. And he that taketh not his croſs, and followeth after me, is not worthy of me.

John 16. 33. In the World ye ſhall have tribulation.

Gal. 5. 17. The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

Eph.

Eph. 5. 11, 12, 13. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.

2 *Tim.* 3. 12. All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

2. *The complaints of holy men.* *Job* 3. 25, 26. The thing which I greatly feared is fallen upon me, and that which I was afraid of is come unto me. I was not in ſafety, neither had I reſt, neither was I quiet, yet trouble came. *Chap.* 6. 4. The arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.

Pſal. 77. 7, 8, 9. Will the Lord abſent himſelf for ever, and will he be no more intreated? Is his mercy clean gone for ever? and is his promiſe come utterly to an end for evermore? Hath God forgotten to be gracious: and will he ſhut

up his loving kindneſs in diſpleaſure? *Pſal.* 88. 6. Thine indignation lieth hard upon me, and thou haſt vexed me with thy ſtorms. *verſ.* 15. I am in miſery, and like unto him that is at the point to die: even from my youth up, thy terrors have I ſuffered with a troubled mind.

Jer. 15. 17, 18. I ſate alone becauſe of thy hand: for thou haſt filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuſeth to be healed?

2 *Cor.* 12. 7, *&c.* Leſt I ſhould be exalted above meaſure through the abundance of the Revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me. And he ſaid unto me, my grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.

3. *The return of the light of Gods countenance.* *Pſal.* 30. 5. His wrath endureth but the twinkling of an eye, in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning. *verſ.* 12. Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth,

and

and girded me with gladneſs. *Pſal.* 71. 18. O what great troubles and adverſities haſt thou ſhewed me? and yet didſt thou turn and refreſh me: yea and broughteſt me from the depth of the earth again.

Jer. 29. 11. I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Micah 7. 8. Rejoyce not againſt me, O mine Enemy, when I fall, I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me.

John 14. 27. Peace I leave with you, my Peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

4. *The Practice of holy men in like Caſes.* *Pſal.* 42. 6, 7. Why art thou ſo full of heavineſs, O my Soul? and why art thou ſo diſquieted within me? Put thy truſt in God, for I will yet give him thanks for the help of his countenance. *Pſal.* 119. 52. I remembred thine everlaſting judgments, O Lord, and received comfort. *Pſal.* 14. 3. Hear my Prayer, O Lord, *&c.*

Acts 12. 5. Peter therefore was kept in Priſon, but prayer was made without ceaſing of the Church unto God for him.

James 5. 13. Is any among you afflicted? let him pray.

5. *Promiſes of deliverance.* *Job* 5. 17, 18, 19. Happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty. For he maketh ſore, and bindeth up; he woundeth, and his hands make whole. He ſhall deliver thee in ſix troubles; yea in ſeven there ſhall no evil touch thee.

Pſal. 34. 18. Great are the troubles of the Righteous: but the Lord delivereth them out of all.

Jer. 15. 11. Verily I will cauſe the Enemy to treat thee well in the time of evil, and in the time of affliction. *Chap.* 39. 16, 18. Go and ſpeak to Ebed-melech the Ethiopian, ſaying, I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

Joel 2. 32. And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord ſhall be delivered: for in mount Zion, and in Jeruſalem ſhall be deliverance,

rance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.

Zeph. 3. 14, 17. Sing, O Daughter of Zion, ſhout, O Iſrael; be glad and rejoyce with all the heart, O Daughter of Jeruſalem. The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoyce over thee with joy: he will reſt in his love, he will joy over thee with ſinging. *verſ.* 19. Behold at that time I will undo all that afflict thee: I will ſave her that halteth; and gather her that was driven out; and I will get them praiſe and fame in every land where they have been put to ſhame.

2 *Pet.* 2. 9. The Lord knoweth how to deliver the Godly out of temptations.

5. *Endeavours of ſtrengthning our Faith.*

1 *Sam.* 30. 6. And David was greatly diſtreſſed, for the People ſpake of ſtoning him, becauſe the ſoul of all the People was grieved, every man for his Sons and for his Daughters: but David encouraged himſelf in the Lord his God.

Pſal. 56. 2, 3. Mine Enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt high. Nevertheleſs, though I am ſometimes afraid, yet put I my truſt in

thee. *Pſal.* 146. 2, *to the end.* O put not your truſt in Princes, *&c.*

Prov. 3. 5, 6. Truſt in the Lord with all thine heart, and lean not to thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy path.

Iſa. 12. 2. Behold God is my Salvation: I will truſt, and not be afraid, for the Lord Jehovah is my ſtrength, and my ſong, he alſo is become my ſalvation.

Mic. 2. 7. O thou that art named the houſe of Jacob, is the ſpirit of the Lord ſtreightned? are theſe his doings? do not my words do good to him that walketh uprightly?

Hab. 2. 4. The juſt ſhall live by faith. *Chap.* 3. 17, 18. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine; the labour of the Olive ſhall fail, and the field ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet will I rejoyce in the Lord: I will joy in the God of my ſalvation.

Mark 5. 25, 27, 28, 29. A certain woman, which had an iſſue of blood twelve years; when ſhe heard of Jeſus, came in the preſs behind, and touched his

his garment; for ſhe ſaid, If I may but touch his cloths, I ſhall be whole. And ſtraightway the fountain of her blood was dried up, and ſhe felt in her body, that ſhe was healed of that plague.

2 *Tim.* 1. 12. For which cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed, for I know whom I have believed; and am perſwaded that he is able to keep, that which I have committed unto him againſt that day.

Heb. 12. 11, 12. No chaſtening for the preſent ſeemeth to be joyous, but grievous: Nevertheleſs afterwards it yieldeth the peaceable fruits of righteouſneſs, unto them which are exerciſed thereby. Wherefore lift the hands which hang down, and the feeble knees.

Ninthly, *When the ſick perſon doubteth of the truth, or ſeaſonableneſs of his Repentance, theſe Scriptures are proper, that ſet forth,*

1. *The Nature of true Repentance.* 2 *Sam.* 24. 10. Davids heart ſmote him after that he had numbred the People, and David ſaid unto the Lord, I have ſinned greatly, in that I have done; and now I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly.

Ezek. 18. 21, 22. If the wicked man will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him, in his righteouſneſs that he hath done he ſhall live.

John 5. 14. Sin no more, leſt a worſe thing come unto thee.

2. *Fruits of it.* *Hoſ.* 14. 1, 2. O Iſrael, return unto the Lord thy God, for thou haſt fallen by thine iniquity. Take with you words, and turn to the Lord, ſay unto him, take away all iniquity, and receive us graciouſly, ſo will we offer unto thee the calves of our lips.

Luke 3. 7, *&c.* O generation of Vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. And now alſo the Axe is laid unto the root of the trees: Every tree therefore that bringeth not forth good fruit, is hewn down and caſt into the fire. And the People asked him, ſaying, what ſhall we do then? He anſwered and ſaith unto them, He that hath two coats, let him impart to him that

that hath none: and he that hath meat, let him do likewiſe.

Acts 3. 26. God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Rom. 6. 4. Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father: even ſo we alſo ſhould walk in newneſs of life. *Chap.* 7. 4. Wherefore, my Brethren, ye alſo are become dead to the Law by the body of Chriſt, that ye ſhould be married to another even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

3. *God's acceptance and reward of them.* 2 *Chron.* 12. 7. When the Lord ſaw they had humbled themſelves: the word of the Lord came unto Shemaiah, ſaying, they have humbled themſelves, therefore I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem, by the hand of Shiſhack.

Pſal. 32. 6. I ſaid I will confeſs my ſin unto the Lord, and ſo thou forgaveſt the iniquity of my ſin.

Neh. 1. 9. If ye turn unto me, and keep my Commandments, and do them; though there were of you caſt out unto the uttermoſt part of the Heaven, yet will I gather them from thence, and will bring them unto the place that I have choſen to ſet my Name there.

Ezek. 33. 14, 15, 16. When I ſay unto the wicked, thou ſhalt ſurely die, if he turn from his ſin, and do that which is lawful and right; if the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity, he ſhall ſurely live, he ſhall not die. None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

Matt. 16. 27. The ſon of Man ſhall come in the glory of his Father, with his Angels, and then he ſhall reward every man according to his works.

Rom. 6. 22. Being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

Heb. 6. 10. God is not unrighteous to forget your labour and work of love.

Rev.

Rev. 14. 13. Their works follow them. *Chap.* 20. 13. Death and the Grave delivered up the dead which were in them, and they were judged every man according to his works.

4. *Diligent ſearch into our ſtate, and the truth and ſincerity of our Repentance; then eſpecially, when but a ſhort time is likely to be afforded for the trial thereof.* 2 *Chron.* 25. 2. Amaziah did that which was right in the ſight of the Lord but not with a perfect heart.

Job 27. 3, *to* 7. All the while my breath is in me, and the ſpirit of God is in my noſtrils; My lips ſhall not ſpeak wickedneſs, nor ſhall my tongue utter deceit; till I die, I will not remove my integrity from me. My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live.

Pſal. 26. 2. Examine me, O Lord, and prove me: try out my reins and my heart. *Pſal.* 78. 34, *&c.* When he ſlew them, they ſought him: and turned them early, and enquired after God. And they remembred that God was their ſtrength: and the High God was their Redeemer. Nevertheleſs, they did but flatter him with their mouth; and diſ-

ſembled

ſembled with him in their tongues. For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

Iſa. 58. 1, 2. Cry aloud, ſpare not, lift up thy voice like a Trumpet: and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins. Yet they ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinances of their God: They ask of me the Ordinances of Juſtice, and take delight in approaching to God.

Ezek. 14. 3. Theſe men have ſet up their Idols in their heart, and put the ſtumbling block of their iniquity before their face: ſhould I be enquired of at all by them?

Matt. 7. 21, *&c.* Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. Many will ſay unto me in that day, Lord, Lord, have we not Propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful works? And then will I profeſs unto them, I never knew you,

you, depart from me ye that work iniquity.

Luke 13. 24. Strive to enter in at the ſtrait gate: for many I ſay unto you, will ſeek to enter in, and ſhall not be able.

2 *Cor.* 7. 9, 10, 11. I rejoyce, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing. For godly ſorrow worketh Repentance to Salvation not to be repented of; but the ſorrow of the world worketh death. For behold this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge; In all things ye have approved your ſelves to be clear in this matter.

Tenthly, *If the ſick perſon needs, or deſires inſtruction how to demean himſelf in his ſickneſs, ſuch Scriptures will be uſeful, as direct us to,*

1. *Contrition for ſin.* *Job* 42. 2, 5, 6. I know that thou canſt do any thing, and that no thought can be withheld from thee.

thee. I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee. Wherefore I abhor my ſelf, and repent in duſt and aſhes.

Pſal. 19. 12. Who can tell how oft he offends? O cleanſe thou me from my ſecret faults. *Pſal.* 32. 1, *&c.* Bleſſed is the man whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile. I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid. *Pſal.* 34. 17. The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit. *Pſal.* 38. 1, *&c.* Put me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure. For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore. There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin. For my wickedneſſes are gone over my head: and are like a ſore burden too heavy for me to bear. I truly am ſet in the plague: and my heavineſs is ever in my ſight. For I will confeſs my wickedneſs: and be ſorry for my ſin. *Hoſ.*

Hoſ. 7. 2. They conſider not in their hearts, that I remember all their wickedneſs.

James 3. 2. In many things we offend all.

2. *Humility and Patience in affliction.* 2 *Sam.* 15. 25, 26. And the King [*David*] ſaid unto *Zadok*, carry back the Ark of God into the City: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation. But if he thus ſay, I have no delight in thee: behold here am I, let him do to me, as ſeemeth good unto him.

Job 2. 10. What, ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips. *Chap.* 34. 31, 32. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That, which I ſee not, teach thou me: If I have done iniquity, I will do no more.

Pſal. 27. 16. O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thy heart, and put thou thy truſt in the Lord.

Lam.

Lam. 3. 25, 26. The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

Mic. 7. 9. I will bear the indignation of the Lord, becauſe I have ſinned againſt him.

Luke. 21. 19. In your patience poſſeſs your Souls.

Heb. 12. 7. If ye endure chaſtening, God dealeth with you as with Sons.

Jam. 1. 2, 3, 4. Count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1 *Pet.* 5. 6. Humble your ſelves under the mighty hand of God, that he may exalt you in due time.

3. *Reliance upon God. Deut.* 33. 26, 27, 29. There is none like unto the God of *Jeſurun.* The Eternal God is thy refuge. Happy art thou, O *Iſrael*: who is like unto thee, O People, ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency?

1 *Sam.* 12. 22. The Lord will not forſake

forſake his People, for his great Names ſake: becauſe it hath pleaſed the Lord to make you his People.

2 *Chron.* 16. 9. The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect towards him.

Job 13. 15. Though he ſlay me, yet will I truſt in him.

Pſal. 5. 13. Thou Lord wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield. *Pſal.* 9. 10. They that know thy name will put their truſt in thee: for thou Lord haſt never failed them that ſeek thee. *Pſal.* 22. 10. I have been left unto thee ever ſince I was born: thou art my God even from my Mothers womb. *Pſal* 23. 4. Though I walk in the valley of the ſhadow of Death, I will fear no evil, for thou art with me. *Pſal.* 33. 17. Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy. *Pſal.* 37. 40. The ſalvation of the righteous cometh of the Lord: which is alſo their ſtrength in the time of trouble. *Pſal.* 62. 1. My ſoul truly waiteth ſtill upon God; for of him cometh my ſalvation. *Iſa.*

Iſa. 30. 15. Thus ſaith the Lord God, the Holy One of Iſrael, in returning and reſt ſhall ye be ſaved, in quietneſs and and confidence ſhall be your ſtrength.

Lam. 3. 25, 26, The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

4. *The Benefit and Comfort of Prayer.* *Iſa.* 26. 8, 9. In the way of thy Judgments, O Lord, have we waited for thee: the deſire of our ſoul is to thy Name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments are in the Earth, the inhabitants of the world will learn righteouſneſs.

Job 42. 10. The Lord turned the captivity of Job, when he prayed for his Friends.

Pſal. 50. 15. Call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me. *Pſal.* 55. 17, 18. As for me, I will call upon God: and the Lord ſhall ſave me. In the evening and morning, and at noon day I will pray, and that inſtantly: and he ſhall hear my voice.

voice. *Pſal.* 65. 2, 3. Thou that hear-eſt prayer: unto thee ſhall all fleſh come. My miſdeeds prevail againſt me: O be thou merciful unto our ſins. *Pſal.* 69. 13, *&c.* Lord I make my prayer to thee, in an acceptable time. Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation. Take me out of the mire, that I ſink not: Oh let me be delivered from them that hate me, and out of the deep waters. Let not the deep flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me. Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according the multitude of thy mercies. And hide not thy face from thy ſervant, for I am in trouble: Oh haſte thee and hear me! Draw nigh unto my ſoul, and ſave it: Oh deliver me becauſe of mine Enemies. *Pſal.* 86. 1, *to* 8. Bow down thine ear, O Lord, and hear me; for I am poor, and in miſery. Preſerve thou my ſoul, for I am holy: ſave thy ſervant, that putteth his truſt in thee. Be merciful to me, O Lord: for I will call daily upon thee. Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul. For thou

art

art good and gracious: and of great mercy unto all them that call upon thee. Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires. In the time of my trouble I will call upon thee: for thou heareſt me.

Jer. 17. 13, 14. O Lord, the hope of Iſrael, all that forſake thee ſhall be aſhamed, and they that depart from thee ſhall be written in the earth, becauſe they have forſaken the Lord, the fountain of living waters. Heal me, O Lord, and I ſhall be healed; ſave me and I ſhall be ſaved: for thou art my praiſe.

Luke 18. 1. And he ſpake a parable unto them, to this end, that men ought always to pray, and not to faint.

John 16. 24. Hitherto ye have asked nothing in my Name; ask, and ye ſhall receive, that your joy may be full.

1 *Theſ.* 5. 17. Pray without ceaſing.

5. *Meditation upon ſpiritual and heavenly things.* *Deut.* 22. 29. O that they were wiſe, that they underſtood this, that they would conſider their latter end!

Pſal. 15. 1, 2, *&c.* Lord, who ſhall dwell in thy Tabernacle? or who ſhall reſt upon thy holy Hill? Even he that leadeth an uncorrupt life; and doth the

thing

thing which is right, and ſpeaketh the truth from his heart. He that hath uſed, *&c.* Whoſo doth theſe things ſhall never fall. So *Pſal.* 24. 3, 4, 5, 6. *Pſal.* 90. 12, So teach us to number our days; that we may apply our hearts unto wiſdom. *Pſal.* 143. 4, 5. My ſpirit is vexed within me; and my heart within me is deſolate. Yet do I remember the time paſt, I muſe upon all thy works; yea, I exerciſe my ſelf in the works of thy hands.

2 *Cor.* 4. 16, 17, 18. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things that are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things which are not ſeen are eternal.

Col. 3. 1, 2, 3, 4. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on earth. For ye are dead, and your life is hid with

Chriſt

Chriſt in God. When Chriſt who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.

Rev. 20. 11, 12. And I ſaw a great white Throne, and him that ſate on it, from whoſe face the Earth and the Heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the Books were opened; and another Book was opened, which is the Book of life: and the dead were judged out of thoſe things, which were written in the Books, accordings to their works.

6. *Choice of company fit for that time.* 1 *Sam.* 21. 14, 15. Achiſh ſaid unto his ſervants, Lo, you ſee the man is mad; wherefore then have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my preſence? ſhall this fellow come into my houſe?

Job 13. 4, 5. Ye are all Phyſicians of no value. O that you would altogether hold your peace, and it ſhould be your wiſdom! *Chap.* 15. 2. Should he [*a wiſe man*] reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good? *Chap.* 16. 5. I would ſtrengthen you

you with my mouth, and the moving of my lips ſhould aſſwage your grief. *Chap.* 33. 23, 24. If there be a meſſenger with him, one of a thouſand, to ſhew unto men his uprightneſs: Then he is gracious unto him, and ſaith, deliver him from going down into the Pit, I have found a Ranſome.

Pſal. 26. 4, 5. I have not dwelt with vain perſons, neither have I had fellowſhip with the deceitful. I have hated the Congregation of the wicked, neither will I ſit amongſt the ungodly. *Pſal.* 101. 8, *&c.* Mine eyes look unto ſuch as be faithful in the Land, that they may dwell with me. Whoſo leadeth a godly life, he ſhall be my ſervant. There ſhall no deceitful perſon dwell in my houſe; he that telleth lies ſhall not tarry in my ſight.

2 *Cor.* 6. 16, 17, 18. What agreement hath the houſe of God with Idols? for ye are the Temple of the Living God; as God hath ſaid, I will dwell in them, and walk in them, and will be their God, and they ſhall be my People. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will

receive

receive you. And will be a Father unto you, and ye ſhall be my ſons and my daughters, ſaith the Lord God Almighty.

Eph. 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

James 5. 14. Is any ſick among you? let him call for the Elders of the Church. *Verſ.* 16. Confeſs your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much.

7. *Hearing and Reading the Scriptures.* *Pſal.* 119. 92, 93. If my delight had not been in thy Law, I ſhould have periſhed in my trouble. I will never forget thy Commandments; for with them haſt thou quickned me. Trouble and heavineſs have taken hold u on me; yet is my delight in thy Commandments.

John 5. 39. Search the Scriptures, for in them ye think ye have eternal life.

Acts 1. 28. Who [*the Eunuch*] returning, and ſitting in his Chariot, read Eſaias the Prophet.

Rom. 15. 4. Whatſoever things were written aforetime, were written for our learn-

learning, that we through patience and comfort of the Scriptures might have hope.

2 *Tim.* 3. 15. From a Child thou haſt known the Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Rev. 1. 3. Bleſſed is he that readeth, and they that hear the words of this Prophecy, and keep thoſe things that are written therein.

The portion of Holy Scripture that may be ſeaſonably read to the ſick, are the penitential Pſalms (as they have been commonly called) that is to ſay, the 6th. 32, 38, 51, 102, 130, 143. *The* 15, 39, 90, 103. Job 14. Matt. 26, *and* 27. Mark 14, *and* 15. Luke 22, *and* 23. John *from chap.* 13, *to* 20. 1 *Cor.* 15.

8. *Ready and cheerful ſubmiſſion to the will and wiſdom of God.* *Job* 1. 21. And Job ſaid, Naked came I out of my Mothers womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. *Chap.* 33. 13. Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

Iſa. 39. 8. Then ſaid Hezekiah to Iſai-

ah, Good is the word of the Lord which thou haſt ſpoken; he ſaid moreover, for there ſhall be peace and truth in my days.

Jer. 18. 6. O Houſe of Iſrael, cannot I do with you, as this Potter, ſaith the Lord? behold, as the clay is in the Potters Hand, ſo are ye in mine Hand, O Houſe of Iſrael.

Luke 1. 38. And Mary ſaid, Behold the Handmaid of the Lord, be it unto me according to thy word.

Phil. 1. 20. As always, ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life, or by death.

Heb. 12. 1, 2. Wherefore ſeeing we are alſo compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us. Looking unto Jeſus, the Author and Finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.

9. *Thankfulneſs for chaſtiſement.* *Pſal.* 94. 12. Bleſſed is the Man whom thou chaſteneſt, O Lord; and teacheſt him

in

in thy Law. *Pſal.* 119. 67. Before I was afflicted I went aſtray; but now I have kept thy word.

Heb. 12. 8. If ye be without chaſtiſement, whereof all are partakers, then are ye Baſtards and not Sons.

Eleventhly, *The Exerciſe of the duty of Prayer, as a ſpecial means to procure for him, what is neceſſary for his preſent condition; As,*

1. *Help againſt Temptations. Pſal.* 22. 11, 14, 16. O go not from me, for trouble is hard at hand; and there is none to help me. I am poured out like water, and all my bones are out of joint; my heart alſo in the midſt of my body is even like melting wax. For many dogs are come about me; and the counſel of the wicked layeth ſiege againſt me.

Matt. 26. 41. Watch and pray, that ye enter not into temptation. The ſpirit indeed is willing, but the fleſh is weak.

Luke 22. 91, 32. Satan hath deſired to have you, that he may ſift you as wheat. But I have prayed for thee, that thy faith fail not.

John 17. 20. Neither pray I for theſe alone? but for them alſo which ſhall believe on me through their word.

Heb. 2. 17, 18. Wherefore in all things

it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt, in things pertaining to God, to make reconciliation for the ſins of the People. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

1 *Pet.* 5. 8, 9. Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith.

Rev. 12. 12. Woe to the inhabitants of the Earth, and of the Sea; for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

2. *Eaſe and Comfort under bodily pains, and anguiſh of mind.* *Job* 7. 20. I have ſinned, what ſhall I do unto thee, O thou Preſerver of men? Why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?

Pſal. 72. 1, 2, 5, 8, 10. In thee, O Lord have I put my truſt, let me never be put to confuſion; but rid me, and deliver me in thy righteouſneſs, encline thine ear unto me and ſave me. Be thou my ſtrong-

ſtrong-hold whereunto I may always reſort; thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle. Through thee have I been holden up ever ſince I was born; thou art he that took me out of my Mothers womb, my praiſe ſhall be always of thee. Caſt me not away in the time of age; forſake me not when my ſtrength faileth me. Go not far from me, O God; my God haſte thee to help me. *Pſal.* 109. 20, 21, 22, 23. Deal thou with me, O Lord God, according to thy Name: for ſweet is thy mercy. O deliver me, for I am helpleſs and poor: and my heart is wounded within me. I go hence like the ſhadow that departeth: and am driven away like the Graſhopper. My knees are weak through faſting: my fleſh is dried up for want of fatneſs. *Pſal.* 141. 1, 2, 9. Lord I call upon thee, haſte thee unto me: and conſider my voice when I cry unto thee. Let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice. Mine eyes look unto thee, O Lord God; in thee is my truſt, O caſt not out my ſoul.

3. *Perſeverance. Pſal.* 40. 14, 15. Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs and thy truth alway preſerve me. For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea they are more in number than the hairs of my head: and my heart hath failed me. *Pſal.* 145. 14, 17, 18, 19, 20. The Lord upholdeth all ſuch as fall: and lifteth up all ſuch as be down. The Lord is righteous in all his ways: and holy in all his works. The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully. He will fullfil the deſire of them that fear him: he alſo will hear their cry and will help them. The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

Matt. 24. 13. He that endureth unto the end, the ſame ſhall be ſaved.

Rom. 11. 20. Thou ſtandeſt by faith. Be not high-minded but fear.

1 *Cor.* 10. 13. God is faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a way to eſcape that ye may be able to bear it.

Phil.

Phil. 1. 3, 4, 5, 6, 7. I thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now: Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Chriſt Jeſus, Even as it is meet for me to think thus of you all.

Ezek. 36. 37. Thus ſaith the Lord God, I will yet for this be inquired of by the houſe of Iſrael, to do it for them.

4. *A quiet departure out of this life.* *Gen.* 49. 33. When Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the Ghoſt, and was gathered unto his People.

Job 5. 26. Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in in his ſeaſon.

Luke 2. 29. Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation. *Chap.* 23. 46. When Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit. And having thus ſaid, he gave up the Ghoſt.

Acts 7. 59, 60. They ſtoned Stephen, calling upon God and ſaying, Lord Jeſus receive my Spirit. And he kneeled down, and cryed with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

Rev. 22. 20. He that teſtifieth theſe things, ſaith, ſurely, I come quickly. Amen. Even ſo come Lord Jeſus.

THE *Miniſter muſt not fail to preſs the ſick perſon to receive the* Holy Euchariſt; and to open to him *the comfortable* Doctrine, the Scripture holds forth, in *that* bleſſed Ordinance; this being the fitteſt cloſe *for* the life of him, whoſe conſtant buſineſs it hath been (as of all good Chriſtians) to labour for *pardon* and *grace*; the Benefits ſealed to Believers in that Sacrament by *him*, who purchaſed them for us with his moſt precious blood; as in that *Commemorative* Sacrifice is moſt lively repreſented to us. The *Inſtitution* whereof, ſo nearly preceding the *Paſſion* of our bleſſed *Redeemer*, doth recommend the uſe of theſe Holy Myſteries unto *Chriſtians*, as very *ſeaſonable* at that time, when they are upon putting off their *earthly Tabernacles*, their

their corruptible bodies; in expectation of a joyful *Reſurrection*, and *Exaltation* unto life Eternal; whereof this Holy Sacrament was, by the *Primitive* Fathers of the Church, eſteemed a *ſure*, and *ſacred Pledge*.

A moſt comfortable *Preparative* whereunto (if *heartily* deſired, and *cautiouſly* and *reverently* adminiſtred) is the *Benefit* of *Abſolution*. Which deſerves not to be the leſs eſteemed, or the more neglected, for whatſoever *abuſes* it hath heretofore been liable unto; when both *Prieſt* and *People* believed *more* of the *Sacerdotal Power*, than was conſiſtent with ſo great a *Truſt* committed to the *one*, and ſo ſtrict a *diſquiſition* required from the *other*; leſt the *Miniſter* might be *Partaker of other Mens ſins*; 1 *Tim.* 5. 22. and the *People* delude themſelves, with *unſincere* and *fruitleſs Repentance*; 2 *Cor.* 7. 10, 11.

A Prayer to be uſed in a ſtate of Health.

O Father of lights, from whom cometh every good and perfect gift: Thou art he who tookeſt me out of my Mothers womb, and by thee have I been holden up ever ſince I was born. The bleſſings of health and ſtrength that I enjoy, are from thy goodneſs and bounty. And for them, and all thy other mercies, I bleſs and praiſe thy ever-great and glorious Name, moſt humbly beſeeching thee to add to theſe, that bleſſing of bleſſings; the right uſe of all thy bleſſings: That through the comfort and aſſiſtance of that health, and ſtrength thou haſt given me, I may become the more diligent and faithful, in the practice of thoſe ſeveral duties of Piety, Juſtice, and Charity, which thou requireſt at my hands.

And ſuffer me not, O Lord, to deceive my ſelf by a falſe account of the time of my Pilgrimage; but ſo teach me to number my days, that I may apply my heart unto wiſdom: that I may readily

dily diſcern the vaſt difference between this ſpan of life, and the infinite ſpaces of Eternity: between the pleaſures of ſin for a ſeaſon, and the everlaſting fulneſs of joy in thy preſence.

And for this end, remove far away from me all thoſe vices, to which health and eaſe are apt to betray me: eſpecially all carnal Security, Luſt, Pride, Anger, want of Compaſſion, miſſpending my Time, forgetfulneſs of Thee, and of thy Ways and Works: And implant in my mind the daily remembrance of Death and Judgment; the neceſſity of working out my ſalvation with fear and trembling; and the miſery of being ſurpriz'd by the coming of our Lord, in my ſins, or fruitleſs repentance: So that the health of my body may, through thy bleſſing, promote the health of my Soul; and thy augmenting the number of my Talents, increaſe both my labour and reward. That paſſing the time of my ſojourning here in fear, I may treaſure up for my ſelf ſuch ſpiritual ſtrength and conſolation, as may ſtand me in ſtead, when I ſhall lie down on my bed of ſickneſs and death; adminiſtring comfort to my ſoul in the conſcience of well doing;

doing; which thou haſt promiſed us to accept and reward, through thy mercies in Jeſus Chriſt, our only Saviour and Redeemer. *Amen.*

A Prayer when one perceives himſelf to be ſick.

O Lord my God, I have learn'd from thy Holy Word, and by daily experience in this vale of miſery, that duſt I am, and unto duſt I ſhall return; that I muſt put off this earthly Tabernacle; and that thou wilt bring me to death, and the houſe appointed for all living. And now, Lord, I feel in my ſelf the uſual ſummons thy good providence doth give us, to review our accounts, and to fit our ſelves for death and judgment. Bleſſed be thy Name for this thy mercy! that thou haſt not taken advantage of me, whil'ſt I was thine Enemy, to cut me off ſuddenly in my ſins, and to hurry me hence in mine iniquity; but haſt given me the time, means, and I truſt grace for repentance and amendment of life. And though I have not improved (ſuch hath

hath been my negligence and ſloth!) theſe rich favours to that great advantage I might, and ſhould have done; yet I beſeech thee, O Lord, for thine infinite mercies in thy Son Chriſt Jeſus, that thou wilt not be extream to mark what I have done amiſs, and to lay my ſins to my charge; but that thou wilt deal mercifully with me, thy moſt unworthy ſervant, blotting out all my ſins and tranſgreſſions, that none of mine iniquities may be mentioned unto me, in that great and terrible day of Recompences.

And foraſmuch as thou alone, in whoſe hands our times are, doſt know, what will be the iſſue of this my preſent diſtemper and ſickneſs; cauſe me to reflect on it, as proceeding from thy Will and Wiſdom; and cheerfully and thankfully to ſubmit to this chaſtiſement, as a means appointed by thee, for the benefit and comfort of my Soul; and vouchſafe unto me that grace, which may enable me to receive profit thereby; and from experience of thy goodneſs towards me, to gain hope and confidence of thy love. And if thou haſt reſerv'd for me the bleſſing of reſtoring me to my former health,

(which I beſeech thee to do) direct me to the uſe of ſuch means, as thou wilt make effectual for that end. But if the days of my warfare are accompliſh'd, prepare me, O Lord, for a ſafe, quiet, and comfortable departure out of this life; and fit me for thy preſence and glory. O Lord, ſtrengthen me againſt all the malicious practices, and devices of my ſubtil and implacable Enemy; againſt all errours, and deluſions of my Underſtanding; the allurements of this World, inordinate love of this miſerable Life, and the terrours of Death; by filling my heart with Divine Comforts, by ſtrengthening my Faith in thy mercies, through Chriſt Jeſus, by repreſenting to my thoughts his victory over Death; and thoſe unconceiveable and endleſs joys, which thou haſt prepared for them that love thee. That neither life nor death, height nor depth, things preſent nor things to come, may be able to ſeparate me from the love of God which is in Chriſt Jeſus, our Lord and only Bleſſed Saviour and Redeemer. *Amen.*

Prayers to be uſed in a Family.

A Morning Prayer.

O Lord and heavenly Father, who reneweſt thy loving kindneſs unto us from day to day, making the outgoings of the Morning and Evening to praiſe thee; We give thee humble thanks for the diſpenſation of thy loving providence over us, vouchſafed unto us in our preſervation this night, and the comfortable reſt wherewith thou haſt refreſhed our frail bodies. Humbly beſeeching thee to pardon unto us, whatſoever ſins the ſubtilty and malice of Satan, or our own corrupt nature, and vain imagination have made us guilty of this night, and all the times, and days, and nights, of our lives, until this preſent hour.

And we moſt humbly beſeech thee to make this, and all other thy good mercies beſtowed upon us, ſerviceable to the advancement of thy glory, and the good of thy Church: That we may not by waſting any of thy precious Talents vouch-

vouchſafed unto us, or by abuſing, and miſapplping the comforts thou giveſt us, render our ſelves accountable to thy dreadful Majeſty, as well for the good we have received, as for the evil we have committed. But let all the good things thou haſt done unto us, (vile and miſerable ſinners) increaſe a love of thy Divine Majeſty in our hearts; and perfect the practice of true holineſs, and righteouſneſs in our converſation, through the merits and interceſſion of Jeſus Chriſt, our Lord and only Saviour. *Amen.*

Almighty God, by whoſe Spirit the whole body of thy Church is governed and ſanctified, receive the Supplications and Prayers, which we humbly offer to thy Divine Majeſty, for all eſtates and conditions of Men, in thy Holy Congregation.

Particularly, for all Chriſtian Kings, Princes, and Governours; more eſpecially for thy Servant *James*, our King, That they may be preſerved from all Treachery and Violence; and that they may uſe their Power for the encouragement of them that do well, and for a terrour unto evil doers. For Subjects, that they may ſubmit unto the higher

Powers

Powers for conſcience ſake, as being ordained of God. For the Nobility and Gentry, that they may give good examples, as they are great in place. For the Clergy, that their holineſs may be according to the Shekel of the Sanctuary, and that they may be able to divide the word of Truth a-right, giving unto every one his portion in due ſeaſon. For the Rich, that they may be ready to give, and glad to diſtribute, laying up for themſelves treaſures in Heaven. For the Poor that they may be diligent, honeſt, and contented; and that there be never wanting thoſe, who will ſtrengthen the hands of the Poor and Needy. For the Fatherleſs and Widows, that thou wouldeſt be a Father to the one, and an Husband to the other. For the Labouring Man, that thou wouldſt give him an healthful body, a patient mind, and that thou wouldſt proſper unto him the work of his hands. For thoſe who are at eaſe, that they may beware of the ſins of *Sodom*, Pride, abundance of Idleneſs, and fulneſs of Bread. For the Priſoners, and Captives, that their bread may not fail, and that the hearts of their Brethren may not be hardened againſt them.

For

For the ſick in body, that they may cheerfully ſubmit to Gods afflicting hand, and that their patience may have its perfect work. For thoſe who are in health, that they may not remove far from them the evil day, but may ſhew themſelves wiſe in conſidering their latter end. For thoſe who are afflicted in mind, that thou wouldſt help them to put on the Breaſtplate of Faith, and for an Helmet, the hope of Salvation, and that thou wouldſt make them to ſee thy faithfulneſs, in not permitting them to be tempted above what they are able to bear. For Parents, that they may be careful to provide for the welfare of their Childrens Souls and Bodies, bringing them up in the nurture of the Lord. For Children, that they may love, honour, and reverence their Parents, obeying them in all things. For Husbands, that they may love their Wives as their own bodies, not being bitter againſt them; but giving them honour, as to the weaker veſſels, and being heirs together of the grace of life. For Wives, that they may reverence and be in ſubjection to their Husbands, labouring to be adorned with a meek and quiet Spirit. For the Unmarried,

ried, that they may not ſpend their precious Talents in the pleaſures of ſin, and vanity of life; but that they may be pure and ſpotleſs, attending upon the Lord without diſtraction. For the Ancient, that they may be ſober, grave, temperate, ſound in Faith, in Charity, in Patience. For the Young, that they may be ſober-minded, reverencing the Aged as Fathers, being ready to be taught by their wiſdom and experience, and to follow good Counſels and Examples. For Maſters, that they may behave themſelves prudently, juſtly, and gently towards their Servants, as conſidering that they alſo have a Maſter in Heaven. For Servants, that they may be ſubject to their Maſters with all fear, not with eye-ſervice, as men-pleaſers; but willingly, and from the heart, ſhewing all good fidelity. For Teachers, that they may watch over the Souls of them who are committed to their charge, as they that muſt give an account, that they may do it with joy, and not with grief. For Learners, that they may eſteem highly of their Teachers for their works ſake, improving all opportunities of being benefited by them. For true Converts,

that

that they may daily grow in grace, being ſtrengthened with might by the ſpirit in the inner man. For bare Profeſſors of Religion, that they may leave off to deny him in their works, whom they profeſs with their mouths, and that they may have the power, as well as the form of godlineſs. For our Friends and Kinſfolks according to the fleſh, that being grafted together in the ſame common faith, we may together attain to the perfection of Charity in the World to come. For our Enemies, that they may not be rewarded themſelves, as they have dealt with us, but that we may melt them into an affection of us, by returning them good for evil. For all that have done good unto us, that thou wouldſt remember them, O our God, for their good, recompenſing them with thy Bleſſings in this life, and eternal glory in the world to come.

And we moſt humbly beſeech thee, the infinitely wiſe and all-ſeeing God, that thou wilt of thy great mercy grant all thoſe things that we have now prayed for; and all other things, which thou knoweſt to be needful both for our ſelves, and for others, and for thy whole Church; for the merits and interceſſion of Jeſus Chriſt,

Chriſt, our only Mediator and Redeemer. *Amen.*

For a Family.

BLeſſed Lord God, the Father of all the Families of the Earth, who art no reſpecter of Perſons, but requireſt every one to walk faithfully in that vocation wherein thou haſt placed him, we humbly beſeech thee for thy bleſſing on every member of this Family; that each of us may perform his duty, in that integrity and uprightneſs of heart, as becometh them, who profeſs the ſame Goſpel of thy ſon Chriſt Jeſus. O drive away, and keep off from hence, as all other, ſo eſpecially the ſins of this corrupt Age. Let not Atheiſm, Drunkenneſs, Swearing, Pride, Idleneſs, Hypocriſy, unclean Luſts, Covetouſneſs, Lying, or any other ſin whatſoever, become a fretting Leproſie in the walls of this Houſe. But as thou haſt given us a Bleſſing above many other our Brethren, ſo give us grace to expreſs a more ſpecial performance of duty in acknowledgment thereof.

of. Let the hand of thy good providence be ſtretch'd forth to defend us, in all dangers of Soul and Body: give us wiſdom to diſcern, and courage to withſtand all aſſaults of the Fleſh, the World, and the Devil: Let thy Fatherly corrections of us be always an advantage to our Religious Converſation: Give us thankful hearts for all thy Bleſſings: And ſo guide us in all things with thy merciful hand, that finally we may be brought to the land of everlaſting Life, there to reign with thee World without end, through Jeſus Chriſt our Lord. *Amen.*

An Evening Prayer.

O Moſt Powerful God and Merciful Father, to whom the light diſcovereth nothing, and from whom the Night cannot conceal us, but the darkneſs and the light to thee are both alike; leave us not, we pray thee, to the dangers and diſcomforts of this night; but let thine eye, which ſlumbereth and ſleepeth not, watch over us for the good, both of our Souls and Bodies. O let not the

the darkneſs of the night, nor the privacy of our retirements betray us to do any thing unworthy of our Chriſtian calling, and that inacceſſible light, in the preſence, and by the power of which, we live, and move, and have our being: But fit, and prepare each of our hearts, by the inſpiration of thy Holy Spirit, to a conſtant, and ſincere obedience of thy Holy Will; that both in publick, and in private, we may do as becometh an holy ſeed, and a People zealous of good works; endeavouring in all things to ſhew our ſelves mindful of that ineſtimable price, which our Lord Jeſus Chriſt hath paid for us, vile and miſerable ſinners. And we humbly pray thee, O Lord, to pardon, as all other, ſo the ſins and imperfections of which we have been guilty this day: That if any of us ſhall be ſummon'd from the bed of our reſt, to that of our death; we may through thy mercy, have a comfortable, and cheerful paſſage, from this life of miſery and mortality, unto a life of everlaſting happineſs, and glory, through Jeſus Chriſt our Lord, and only Saviour. *Amen.*

FINIS.

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